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M. RO[illegible]

Minister [illegible]

Matth. [illegible]

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CHristian Reader, concerning Master [illegible]
Number of these following Notes of [illegible]
of John the first Sermon by him [illegible]
and he published [illegible]
belong to the Life [illegible]
also to give thee
of the Word Catholicon
World, as adverse parties, styled his Followers
ing his Life, and Conversation thereby, it was
the Gospel of Jesus Christ, and Communion
Apostolic Congregation of Sion [illegible]
of that Catholic Primitive Church
Let for the manifold Arts and Devices
the World, is most mighty and piercing
in the very heart and Conscience of man
and hidden things of dishonesty, though
fulness in the deepest mystery of iniquities
and many thousand [illegible]
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Summaries of Doctrine, the Blessed
ment, such was the Powerful Spirit of God in
affirmation, that if that [illegible]
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Here followeth a Catalogue of the Texts of Scripture that these lines treats of.

SERMON.

I. PHilip. 3. 19, 18. *Brethren, be ye followers of me, and walk so, as you have me for an example, for many, &c.* Page 1

II. Matth. 11. 25, 26. *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise, and &c.* p. 12

III. Mat. 11. 28. *Come unto me all ye that are weary and heavy laden, and I will ease you: Take my yoke upon you, &c.* p. 22

IV. Luk. 2. 8, 9, 10. *And there were in the same country Shepherds, abiding in the field, [illegible] their flocks, &c.* p. 30

V. Luk. 7. 36, 37, 38. *And one of the Pharisees desired that he would eat with him, and Jesus went into the Pharisees house, &c.* p. 43

VI. Luk. 8. 4. *And when much people were gathered together, and were come out of every City.* p. 62

VII. Isa. 57. 10. *Thou hast wearied thy self in the greatness of thy way, yet said Jesus, There is no hope.* p. 74

VIII. Psal. 81. 10, 11. *I am the Lord thy God, which brought thee out of the Land of Egypt: Open thy mouth wide, and I will* p. [illegible]

I. Exod. 12. 21, 22. *Then Moses called all the Elders of Israel, and said, Choose you out, and take for every house a lamb.* p. 90.

II. Isa. 18. 14, 15. *Hear ye the word of the Lord ye scornful men that rule my people which are in Jerusalem, &c.* p. 96.

III. Isai. 39. 5. *Then said Isaiah to Hezekiah, Hear the Word of the Lord; Behold, the day come, that all that is in thy house, &c.* p. 106.

IV. Mat. 1. 1. *The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham; Abraham begat Isaac, &c.* p. 116.

V. Heb. 2. 24. *Forasmuch as the Children were partakers of flesh and blood, he also took part with them, that he might through death, &c.* p. 121.

VI. Luk. 22. 31, 32. *And he said unto Simon, Simon, Satan hath desired to winnow you as wheat, but he hath prayed that thy faith fail not, &c.* p. 131.

VII. Dan. 3. 16, 19. *Then Shedrach, Meshach, and Abednego answered & said to the King Nebuchadnezzar, we are not careful to answer, &c.* p. 140.

VIII. Jeremiah 48. 34, 56. *Thus saith the Lord God of Israel to thee, O Baruch, thou didest say, Wo is me now, for the Lord hath added grief to my sorrow, &c.* p. 151.

IX. Isa. 64. 6, 7. *But we are all as an unclean thing; all our righteousness is as filthy rags, and we all do fade as a leaf, and our iniquities like the wind hath taken us away.* p. 159.

XVIII. Isa. 1. 2. 3. *I was sought of them that asked not after me, I was found of them that sought me not, and I said, Behold me to a nation that called not, &c.* p. 169.

XIX. Isa. 63. 1. *Who is this that cometh from Edom with dyed garments from Bozra? this that is glorious in his apparel travelling in the greatnesse, &c.* p. 181.

XX. Gen. 22. 14, 15. *After these things God tempted Abraham and said, Abraham, Abraham, and he said, I am here, &c.* p. 199.

XXI. Esa. 9. 6, 7, 8. *For unto us a Child is born, and unto us a Son is given, and the government shall be upon his shoulders, &c.* p. 213.

XXII. Matthew, Chapter 5. *An exposition of some verses of the fifth Chapter of Matthew: Blessed are the poor in Spirit, shewing the condition of those that are blessed.* p. 231.

XXIII. Sam. 12. 13. *Declaring the double dealing of Saul in the matter of Amalak. And Saul said to Samuel, &c.* p. 247.

XXIV. 1 Sam. 1. 3. 4. 5. *So when the people were come into the Camp, the Elders of Israel said, Wherefore hath the Lord smitten us, &c.* p. 254.

XXV. 1 Samuel 5. 1. 2. 3. 4. *When the Philistines took the Ark of God and carried it from Ebenezer, &c.* p. 261.

XXVI. Math. 14. 27. *I will smite the Shepherd and the sheep shall be scattered.* p. 1[illegible]

XXVII. Mark 13. 35. *Watch ye, for ye know not when the master of the house will come, whether at even or at midnight, or, &c.* p. [illegible]

SERMON I.

Philip. 3. 17, 18. *Brethren, Be my followers of me, and mark so, as you have us for an example; for many walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Cross of Christ, &c.*

THree sorts of People troubled the Church, 1. Dogs, which with open mouth fought against Christ. 2. Evil workers, who professed Christ, and yet walked inordinately. 3. The Circumcision, that cut themselves off from Christ and the Church, by their singular Opinions; and fell into Sects, and would needs joyn Circumcision and Legal Righteousness with Christ: and so become confident in the flesh. Against which the Apostle opposeth his own example, who had more to boast of than they; and yet it was nothing to him, in comparison of Christ. So he perswades the Church to hold on forward in the Faith, to the crucifying and laying down of all things, till they come to the Resurrection of the Dead; and in all this Contention, to walk in love: that if some did not understand the truth of the Mystery of Christ, and therefore brought thereto, yet to proceed on in love by the same Rule; for that God in time would reveal it. Here against he propounds his own, and the Faithful for an example, that they would walk in that way of Faith toward Christ, and Love amongst themselves: and then he gives them warning of the contrary, *Viz.* Some in the Church, that were Enemies to Christs Cross: and so describes their course and end. 2. He propounds himself as a Pattern. 3. He warns them of false Teachers or Brethren: In whom consider, 1. His affection, *Of whom I have told*

you often, and now tell you weeping. 2. Their curse in these particulars; 1. They are Enemies to Christ. 2. Their God is their belly. 3. Their Glory is their shame. 4. They mind earthly things. 5. Their End is Damnation. This was no vain boasting, for elsewhere, he acknowledgeth himself the least of all Saints, but only opposeth himself and the faithful against false Brethren, who only for Glory lived in Envy, sought earthly gain by the Gospel, lived inordinately; and lest that weaklings by them should be drawn to fleshly liberty. But look on them which walk after our example, for we have no confidence in the flesh: We count not our selves perfect, we seek not glory, nor profit, but only the maintenance of the Truth of the Gospel; *viz.* Faith in Christ only, and Love to all men. So that this being their example: Note that,

Faith in Christ, and simple Love to Man is the very Summe of the Gospel, and the Life of all Religion in the heart of Man, Gal. 5. *Faith works by love.* 1. Tim. 1. *The end of the Commandment is love out of a pure heart, a good Conscience, and faith unfeigned,* all else ver. 7. *is dross and dung.* This is the summe of all *Pauls* Epistles: This *Paul* to Tim. calls the *spirit of faith, love and a sound mind.* Thus *Paul* thanks God, for to the Col. *the Faith and love to all Saints,* &c.

1. For these destroy Self Righteousness, and Self Confidence, and Self Love, which are the poyson of all Religion, *viz.* Self Wist, and Self Will; these *Adam* got, and therein opposed God.

2. For by Faith he is made a Lord over all things, that will suffer nothing to start up in the Church, and in his Heart; but Christ: and by Love he is servant to all, and payable, and servant to every one. By the one he is freed with God, and by the other amongst men.

3. By Faith, he that had thought to live in, and

by himself, through the Law, comes to dye in himself; and to live in, and by another.

4. Nay, all Religion without these is nothing, but meer opinion and conceit, whereby the heart is puffed up, and so not fit for mercy, and also tyed to himself and his own good: Minde the Religion of Christ: was it any thing, but a denying of himself, and cleaving to the Father, and giving himself to the Church in love: yea, to his very Enemies? Which Faith and Love is nothing else, but a partaker so of himself, and his own weaknesse, Sin and Death thereby: that he can believe and trust nothing in himself or the world, but only the Word of God, and in that weakness waits on Christ and meere Mercy, and out of that dislike of himself, and love to that he sees in Christ, loves all, judgeth none but himself.

1. How far are we then from Christs Religion, when all our Religion is, 1. Either in Fire of questions and disputations about this and that Opinion, maintaining of our singular conceits, wherein we seem to excel others in knowledge, whereby true love is drowned quite.

2. Or in some singular conceit of quality and disposition which we conceive in our selves, and thereby grow proud, and despise Christ, and trample mercy under our feet.

3. Or in high roveing conceits of the eternal Deity, Majesty and Power, and Secret Will, and Purpose of God, without Christ; whereby the heart is hardened.

4. Or in the Notion of the Gospel and Christ; and faith without the power thereof, gloriously vaunting of deep Mysteries: But in all these, the thing is wanting, *viz.* an humble, low, believing and loving heart like unto Christ.

1. Thus in all these, man leaves his own heart, and followes his heady opinion; he forsakes Christ, and pleaseth himself with his own qualities:

names from the word, and followes vain speculations, denyes the Faith, and lives by the flesh.

5. Know then, that whatever would draw thee from Christ and his Truth, is not the Doctrine of God; whatever sets up man, and makes him any thing but a Sinner, is not the doctrine of Christ, but of the Devil and Antichrist, for it destroyes faith.

Pray we then that the Doctrine of the Gospel, even of Faith and Love may be continued pure in the Church: For Mans Wit and Reason will gather a thousand Errors out of Gods Truth, *viz.* when it will not be content to become a fool, but will needs comprehend a Spiritual Truth, and determine thereof according to its own Principles and Judgement. Then it brings a world of absurdities; for all errors have risen out of the Wit of fleshly minded men, for the Spirit leads unto all Truth.

And I fear, there will arise men of perverse minds, to pervert the truth of the Gospel: some to their carnal liberty, some to the establishing of a righteousnesse and power in man, without Christ: bear we the Infirmities of men: But take heed of false Doctrine in the Church, for this is the worst of all.

And I pray God, that many alive do not see that the Truth of the Gospel be turned into the Mysterie of Iniquitie, and a greater Mysterie of spiritual wickednesse than yet we have seen: *Sed magna Veritas & prævalet.* Great is the Truth and prevaileth

6. But the kindly effect of the Gospel is, to establish these two in the heart of men, *viz.* to bring all things down in man by the Crosse of Christ, and so lay him low under thee feet of all: For the Gospel is a low thing, Faith is a low thing, though mighty in Christ: and Love is a low thing: Therefore all high flown Chimical Divinity is the Doctrine of Satan, and not of Christ.

And therefore, if man be brought under the power hereof, then will Christ be precious to him, and his Word will be the Life and Treasure of his Soul, because man

man hath nothing to stay him in his deep humility but only he: And then will man love a man, because he is a man: and not because he is of my opinion, or good to me, or of my way or linage: but loves as Christ did, yea, his very Enemies. *As you have us for an example, viz. Us in whom you see the Truth of the Gospel to rule, and to walk according to the same, who seek Christs Kingdom, not ours.* So that,

He walks safely, who truly seeking his own weakness, and believes man for the Truths sake, and not the Truth for mans sake.

Follow me as I follow Christ: *But many were driven away by the Error of the wicked.* For man having a good conceit of another, is apt to believe what he saith for he believes that God is with him, and so falls into odd opinions.

1. Better we should never preach, than that the Gospel should be believed for our sakes. Can we that are nothing but error add to the Truth of God? nay, if God be not with us, and guide us, we shall tell a thousand lies for Truth.

2. But woe be to that man, who becomes by his example a perverter of the Brethren, either for matter of Faith, or Life, or Liberty: It had been better he had never been born. Take heed then how we depend on man: there is one man for all, even the man Christ, *Who is the way, the truth and the life:* follow him in the way of faith and love, *of whom I have told you often* because of the danger thereof, *he means weakness.* So that,

Man is apt and weak of himself to be drawn into an evil way of error, and hardly to believe the truth, and stick thereto. 1. For he is blind of understanding, apt to believe any thing that may further his fleshly Kingdom, loath to believe any thing that makes for the destruction of it.

2. Hence it follows that we fall into so many byways, and by-paths of error, because we think we are able to know, and we strain our wits to comprehend, seek out a reason of Gods matters, which are only to be

believed: For though I cannot see a reason how God brings about his purpose, and righteous will, shall I therefore conclude, that he is not righteous, and not believe him; nay, *Paul* is glad to shut his eyes at that wisdom, *Rom.* 11. And cryes out, *Oh the height, and depth, and length of the wisdom of God.*

2. Nay, nothing preserves the Truth to man, but the Crosse; for all things are tryed by the *fire*, and that reveals it.

3. That we may be guided in the way of Truth, First, depend on no man, nor on the opinion of man. 2. Stick to the Word of the Gospel: 3. Pray instantly in humility, *and the Spirit shall lead us into all truth.*

And now I tell you weeping: see the loving affection of *Paul*, First, who wept partly for those men who had forsaken the Truth of the Gospel, and turned to the World. And, 2. Partly for the danger of the Church, So that,

A loving man is truly loving to all, and truly mindeful of the good of the Church, and advantage of Christs Kingdom in all.

1. *Paul* sought not theirs but them: and the care of all the Churches lay upon him.

1. Away then with this partial affection, when men rejoyceth to see others missed, that he may justifie himself: and away with this judging and not pittying, but hating them, *They are enemies to the Crosse of Christ*;

Men that professe Christ, but deny him in his sufferings; their minds is not prepared by faith and patience to bear the Crosse; partly in doctrine they denyed it not understanding that mystery, partly and especially in life; for they lived in sensuallity and fleshly pleasures, and yet professed the Gospel. So that,

Many in the Church professe Christ, and the Truth of the Gospel, which deny, and are enemies to the Crosse of Christ, and deny the power of the Gospel.

This is to denie him before men. To the *Jews* and *Greeks* the Doctrine of the Crosse was foolishnesse.

Paul

Paul which he was called before the Emperor, they all denied him. The false Apostles, *Gal.* 6. strove against *Paul*, and desired to have the Disciples circumcised because they would not suffer persecution. The *Lawyer*, Matth 19. *and the Stony ground.*

1. For they would have Christ and the World also, which cannot be.

2. They were never brought to see their own desert, and to justifie God, for then if so, they would bear the Crosse willingly, as in Micah. 7. *I will bear the indignation of the Lord, because I have sinned against him.*

3. They turn the grace of God into wantonnesse, and dream only of ease, and peace, and understand not the mystery of the Kingdom, but would make advantage of Christ to the satisfying of the flesh.

Now this Crosse whereto they are enemies, is indeed that sore affliction, wherby man is past all helps and hope in himself, or the World.

In Christ you see it was, 1. first, *He bare the iniquity of us all*, so to us, when man bears iniquity in daily repentance. 2. *He bare the Fathers wrath*, so we judgement and wrath in our selves, 3. *He suffered all indignity and losse of life*, so we patiently. And to be enemies hereto is, 1. To put off an and bear it through hardnesse of heart. 2. To pacifie wrath by self holinesse in our own conceit only, 3. And for the World to keep it alive in our hearts, and cherish it under Christs wings.

4. And how many of us are such, we all believe and like well of the Gospel, and to hear of sitting at Christs right hand, but to drink of his Cup, none hath minde. It is good believing, when we have the Gospel before us, and the World about us, but to suffer want of all, the Fathers wrath, none like to this. The Child can hear any thing better, we all like Gospel, but we will loose nothing for it, which argues, we have little confidence in the truth thereof, and little joy therein.

5. But we can talk of the Crosse and sufferings, but

we talk of it with light and merry hearts, we make but a play-game of it, for we seek not the bitternesse of Christs agony, nor the smart of the Crosse, and so we daily with all truth, we boast with *Peter*, that we will die with him, *but before the Cock crow, we deny him thrice.*

3. A fearfull thing to forsake Christ and his Crosse, so that it is not so light a thing to be a Christian, which must suffer willingly the spoyling of goods and soul & all, and be a friend of the Cross: Yea, he is the safest whom God keeps under, for hereby is the truth of the Gospel revealed indeed to man.

4. And happy is he that is guided by Christ in this way, and that his eyes are kept waking all night, and feels the terrors of the Almighty, for he is safe from security; It is not the dreaming of a power and free will in man, by use whereof, securitie is prevented: but it is the Crosse of Christ on man, that keeps him waking; for *Peter* and the rest fell a sleep, notwithstanding Christs warning given to them so often; only because they dreamed of such a power as *Peter* boasted, but not sensible of the Crosse that lyed on Christ. Nay, all errors have sprung in the Church for want of this, for while men were kept within themselves, and their own misery, their pride was kept under: but when they had lost themselves, and begun to be strong men of knowledge in conceit, then they began to be masters, and run into a thousand opinions from truth, and these are the enemies to Christs Crosse. First, Those that live in ease and pleasure under profession and knowledge of the Gospel, and feed on the World as their dainty dish. Secondly, Those which bear out sin through hardnesse of heart; he bore the sin of all, but these bear it not as a burden, but as a pleasure and delyte: Thirdly, Which put of wrath and judgement, through self righteousnesse and qualities, and so with Christ bear not the indignation of the Lord: Fourthly, Which are lifted up in knowledge of Christ, but walk not in that denying, humble, and believing way of Christ: And it is a fearfull thing to stumble at this stone, and to frame a Christ to our selves

selves: but on whomsoever it shall fall, it will crush all those to pieces, and bring down their pride (*under God in their belly.*) Those who were professors and teachers of the Gospel, and yet under pretence thereof served their own lusts and appetites, they were talking of Religion, and thereby got good cheare: labour not in their calling but made advantage of the Gospel, to the satisfying of their lusts: These he gives warning of as enemies. So that,

It is a fearful thing, and dangerous in the Church, and to man: when man under knowledge and profession of the Gospel, seeks chiefly the serving of his own lusts, and pleasures of his appetite, and not crucified to the world with Christ.

Such *Paul* speaks of, that they served their own bellies and not Christ, and said, *That they turned the grace of God into wantonesse*, and yet frequented their feasts of love: And others *Peter* shews, that under presence of *long prayers, spoyled widdows houses, and led captive simple Women*; These *Paul* commanded, *that saying they would not work, they should not eat*: They professe that they know God, but in deed deny him, that is, They are filled with knowledge, that Christ is the way of Life in Justification, but they follow the world in their appetite and deny him.

1. For thus, Religion is made but only a cloak to a rotten and fleshly heart, that under it they may better attain their own desires.

2. Those that have the knowledge of the Gospel without the power thereof, that have learned to know Christ, but not as the truth is in Jesus, they want the power of his death, which is indeed all.

3. These never come in by the right door, the denying of themselves, forsaking all, and taking up the Cross.

4. And thus doth most of us that professe Christ to be our Lord and King, our life and hope, our joy, and salvation and that besides him there is none under heaven, and yet none denyes him more. We, would enjoy Christ with full bellies, and purses, and so enjoy Christ in the

Flesh but Lust : rules over the Spirit. Thus we strive to have Heaven and Earth both, which cannot be: what care and labour to please our bellies? Is not all a mans care for his mouth, and yet his desire is not satisfied? this we make sure of to look too; Is not most of the life time spent in labour about that curious belly of thine, summer and winter, night and day, all is but for back and belly, and yet nature is satisfied with a little? And these are still hard-hearted men, had rather that poor perish in the Streets, than they want to satisfie their appetites. For if a man would but spare the tenth penny that he spends idelie, only to please his lust, would it not relieve a Town? Nay, if that vain waste were spared, which man spends on his lusts, only to feed a sort of fat idle hostesse, it would keep the poor of a Paroch. And then if our gairesh women would but spare one Lace and Garde of five, it would cloth them from cold. Well, Christ will be no pattern for these things. But above all ashame it is for believers to stoup to this loose god, to live daintily and fair deliciously. How many Martyrs have lyne in prison with bread and water, and yet better hearts? are we enemies to the flesh, and yet pampers it? Is flesh thus crucified with Christ and yet so great a god unto us?

2. Then if the Crosse go not along with the Gospel, it prospers not, but flesh is strong and presseth to be satisfied and man will not, cannot lay violent hands upon it, but even this must be given of God, that he keep man down, and his lusts and desires under, *viz.* so to see and feel himself, as, 1. That he shall think himself unworthy of any food, or to live. 2. That his minde be so perplexed with want of another thing, even Christ, that his minde is thereby drawn off all these things.

3. But he that walks orderly with Christ under the Crosse, is pleased with any thing: Brown bread and the Gospel in good fare, not rowing wilfull poverty, but resteing in Christ, and all his gifts, yet well contented in the want of them: *whose glory is in their shame*, of will and in shame, *viz.* They seek glory by their Relli-

gion.

sion and Profession of the Gospel, but this course will bring more shame, then if they had never professed it. They seek glory but it is but a poor portion. So that,

Many in the Church profess the Gospel, that they may gain glory to themselves thereby. In the eyes of man, rather than out of simple love, and sympathie of heart with the Gospel.

You seek honour one of another; The Disciples sought who to be greatest. Pharisees took the uppermost rooms made their Phylacteries broad, & all to be seen of men.

1. For respect is still the aim of all knowledge, and therefore, man labours for knowledge, that he may appear so: this itching humour setting him a work, rather than his own misery and want.

2. This doth still follow the Gospel, others that professe not, look for no glory this way, and yet this shall end in shame.

2. Is not this apparent, when men speak and talk of Religion, and utter great bumbasted tearmes, and sin and soare above, when God speaks not in them all to be seen and heard: nay, when we preach to please men, we are not the servants of Christ: but when out of love to Christ, and sense of the miserie of man, and our owne, we pitie man, and make known the will of the Father to them, then we serve Christ.

2. Have not all an aiming, and desire of this, man loath to appear Ignorant, but cloaths himself with knowledge: well, Christ sees thy double heart, and his servants feel not the warming power of his Spirit in thee, therefore it shall end in shame. Christ loved the *Publican* better than those.

3. But sure a believing, loving heart walks in shame, which shall be turned to his Glory, for he that seeks Glory shall never have it, and he that seeks it not shall have it, he that truely understands himself never looks for good opinion of any, for look what good opinion a man hath of himself, he seeks that all the World should have the like of him.

4. And this shall end in shame; for God will dishonor

man

man at last, nothing hid; that shall not be made manifest. Who minde Earthly things, viz. They professe the Spirit, yet their hearts is after the Earth. So that,

He that under Light and Knowledge of the Gospel is carried after the lusts and desires of the Earth, is an enemie to Christ, and a stranger to him.

SERMON II.

Matth. 11. 25, 26. *I thank thee Father, Lord of Heaven and Earth; that thou hast hid these things from the wise and Prudent, and revealed them to Babes: Is it so O Father, because thy good pleasure was such: all things are given unto me of my Father, &c.*

THese words are a part of Christs Sermon to the hard hearted *Jewes*, who neither by the austerity of *Johns* Preaching nor Christs Doctrine of Love, would embrace the Gospel and Mystery of Life; nor by the great works that he had done in *Chorazin* and *Bethsaida*, against whom he threatens heavy woes: Yet in the end gives thanks, that though the wise men of the *Jewes* rejected the Truth, being justly blinded: yet it was his good pleasure for to reveal it to poor and ignorant men, even to *Babes*, that his mercy and love might appear.

1. He gives thanks for confounding the wisdom of Man, and revealing it to the Ignorant.

2. A limitation of that knowledge, only to the Power of God in Christ.

3. An Invitation to all poor and desolate souls, with a promise of help.

4. An Exhortation to Patience, in bearing the cross after his example, with a promise of rest therein.

First, He thanks God for confounding the wisdom of the wise, not that he rejoyced in their blindnesse: but wished rather that all might be saved; and come to the knowledge of the truth: but he rejoyceth, that seing stably wisdom shuts its eyes against the truth, that yet

he

he reveals it to others, wherein he shews who's eyes are only open to the truth. *Viz.*

He that in conceit of his own wisdom is lifted up above the simplicity of the Gospel, understands the least of the Mystery and Life of the Gospel: but he that lyes low in himself, seeking to be guided by another, shall understand all.

None of the Doctors received his message: *not many wise, Cor. 1. &c. If any man seem to be wise, let him become a fool.* Christ choose not the wise *Scribes*, but poor *Fishers* to know his Truth.

1. For the Gospel is not understood by wisdom, but by that Spirit whereby it is revealed to the Faith of a Believer, that is blind in himself, and seeks wisdom from God.

2. Faith only sees things not seen: if they be seen and comprehended by man, they are not of Faith.

3. The Son that's grown wise through pride, casts off the Father: but the little Child walks in his hands.

4. Conceit of Knowledge makes man unteachable, and hard hearted: as a man that sits on high, looks down to the dungeon, can see nothing there: but living in the dungeon, looking up, sees light of Sun. So a man, sitting above, and looking down to the Gospel, as a thing under him, sees nothing; But he that sits in darkness of his own heart, and looks up to the Sun, sees all, waiting still for the Sun to shine. Though man know all the Mysteries of Life, to be in Christ: yet without Christ he knows nothing that he dare trust to.

Object. To what end then should Man labour for Knowledge?

Answ. Yes, This condemns not Knowledge, but that a Man should seek it at Christ, and enjoy it in him. *In whom it is hid from the flesh in all the treasures thereof.* But not that man should store it up, thereby to comprehend God; but to know, that when he thinks he knows all, he knows nothing, as he ought to know.

2. That he may maintain Truth in the Church of God.

3. That

3. That he may guide himself wisely and soberly before men.

1. Where then are the wise? where is the *Scribe?* &c. All the wisdom of this World is but foolishnesse; & yet these count the Truth of God foolishnesse: These of all think most basely of the Gospel.

2. Yea, what a fool is *Aristocle* himself, and all humane knowledge in the matter of Jesus Christ.

3 Be content to be counted a fool with the wise of the world. Thou thinks that he is a fool that follows Christ, but he knows that thou art a fool that follows the World

4. Who would think that many wise men should be so ignorant in Christs matters as they are, and that many ignorants should know him.

5. Well worth low and Child like minds; that dare not trust their own wit or strength, but wait upon the Father.

It is so O Father, because thy pleasure was such. Here he shows the ground and prime cause, that Babes, and not Wise Men understand the Gospel: Not any Power or Worth in Man, but the good will of God: which is not only his absolute Will: but εὐδοκία, the free love and good will of God toward man, without any respect of his worth: so that,

The good will of God, and his good pleasure, is the only cause of all good to man, when man believes it, and becomes subject thereto, James 1. *Of his own good will begat he us.* Eph. 1. *Our Election is from this ground, God hath chosen us in Christ, before the foundation of the world was laid, who hath predestinated us to be adopted in Christ Jesus: according to the good pleasure of his will: not according to our works, but according to his grace he saved us:* so he chose *Israel.* Who can give a reason in himself why God doth any good to man, but *his good will and pleasure.*

1. For its God that moves man, and sets him a working, not man God.

2. Hereby doth he take away all boasting from man, and layes him low, to depend upon another, and live by meer grace.

3 For:

3. For he is absolute Lord over all; no resisting of his Will, to which man is never brought to be subject.

But 1. When he feels nothing but weaknesse, sorrow, bondage and misery, and no power to get out, but lyes under quietly; and commits himself to his good pleasure, in faith, tears and sighs, and groans: This is his ease, for now he bears wrath patiently.

2. And then finding help in God, according to his word, and joy and peace, and freedom he seeth; that it came not by any wit or power in himself, but it was only his good pleasure: so then,

1. Hereby he is enlarged to praise God freely with admiration.

2. And also to believe and wait on that word of Faith, though he feel nothing, yet Gods will and pleasure is instead of all to him.

1. Thus from the Doctrine of free mercy, doth the Kingdom of God thrive in man, and grow vigorous: Nothing brings down but this: for want of subjection and believing of this good pleasure of God; man still seeks a cause in himself, as this and that good quality, and so never trusts his good pleasure. Man would still know a reason of his good will, which he will not suffer: For Christ doth not here curiously seek out a reason of the Fathers will, but gives thanks, that God hath revealed it by the Gospel. To teach us, that we do not rashly presume to search his Counsels, but wait upon his good pleasure in his word.

2. What place then hath free Will, which depends only on Gods good pleasure, and not on thy right use of free will. For there is no more willingnesse in thee, than in others that never obeyed the truth; but it was only his good pleasure to thee: For by nature, Man fights against God, and would have rest any way, rather than this: and loath to commit himself to his good pleasure, but still would have a hand in his own safety, and so share in the glory. But Christ takes all boasting away, that Faith may live, and Man thereby that Gods pleasure may stand, and Man subject thereto,

that

that his grace may be communicated, and Man praise his goodnesse.

But this Doctrine of free will destroyes Faith, sets his pleasure aside, and binds God; lifts up man in pride and presumption, and makes him secure in a few faint endeavours of his own.

3. But the only bed of rest in all things is this, as *Chemnitius* saith, *That against the scandal of refusing Gospel, we lift up our thoughts to the good pleasure of God, and there rest in subjection, so in all things*: as,

First, Wants thou Comfort and Peace of Conscience? doth God withhold the feeling of his Love from thee? Thou wonders what is the cause, nay, say, *Even so, O Father; because it is thy good pleasure to bring me down.*

2. Art thou troubled with a worldly husband, a froward wife, unthankful Children? say, *Even so, O Father, it is thy good pleasure.*

3. Art thou weak and sickly, say, It is even so *thy pleasure*, to keep under my Lust, and Pride, and Worldly affections.

4. Seest thou Iniquity to abound, and Gospel despised, say so, *Father, it is thy pleasure.*

5. Art thou Persecuted, and the Enemie prevails over thee, say, *Father, it is thy pleasure.*

This is the continuall exercise under the Crosse, in patience not to fret, and lust and strive, sting the will of the Father orders all things, we would still have our own pleasure done, and strive for our own will: but this is our woe.

Nay, and herein is our happinesse, that it is his good will towards all little ones that are subject as Children, his Will and Rod shall rule and crush the stoutest, even *Pharaoh* himself, but the meek and lowely shal find his good will towards them, that he will turn their enemies to be their friends, &c.

This good will of God, is not to be comprehended by men, for it rests in the Word of God, & there to be made known in time, and only to be believed. For all the works of God, are never known till they be wrought,

wrought, only to be believed before. Yet to Reason, manie times God seems to be a severe Tyrant, nay his Word a Fable, which speaks of great priviledges, and they seem in their own sense to be forsaken in affliction, but God gives them a Word that will stand: & his good will shal be revealed in time, in the mean time sit still.

All things are given to me of my Father. Here he sheweth how this good pleasure is conveyed to man, viz in Christ; *for he hath given all things to him.* So that lest you little ones should be disheartned; know that I have all in my power, by a free gift, and come to me, and I will ease you. So that,

God the Father hath given, and stored up in Jesus Christ a treasure of all wisdom, goodnesse &c. And whatsoever appertains unto the perfecting of his Kingdom: that in himself the Father may be glorified, and man made happie.

So by promise, he gave him strength to *crush the Serpents Head*, and to *Abraham*; *that in him all people should be blessed.* Isa. *He laid help on him that was mighty*, in his birth he was to be called *Wonderful Counsellor, &c. And a light to the Gentiles, and the glory of Israel, the deliverer of his people out of prison, to give light to the blind.*

He was the Vine that had the sap in him: yea, the treasure of wisdom, Yea, the fulnesse of the God-head; Yea, all Judgment was committed unto him; Yea, in conclusion, *all power in Heaven and Earth, and victory over Hell and all Enemies*: This was manifested in his Word that was with authoritie, and never man spake like him, even to the World in general. And in his Miracles: hath it been seen, that any man opened the eyes of the blind, and raised the dead? This the Father did by an eternal purpose for his glory, and this hath been done for the good and salvation of man, that man that was not capable by his fleshly wisdom of Gods wayes, yet should have one in the flesh like himself in whom, & by whom he would conveye all things that's good to man, because we cannot ascend to Heaven, therefore we might have a God on Earth.

1. Where

3. Where then is that power and ability in man, o
in any other Creature for guiding or preserving him-
self, which the wit and pride of Man so boasteth of?
Hath not the sparrow power to fall without his provi-
dence? Then, what power in Man towards this great
work. Nay, as there is no power in the Common-
wealth, neither for preserving right, nor keeping under
of wrong, but in the King: & therefore the verie petti
Constable: or any Officer, he commands in the King's
Name, and Rules by the power of the King; nor no
Will, but the Will of the King: So in this Kingdom
of Christ, no power but in the King for subduing of
rebellious men in the Church by his Word, or Rebel-
lious lusts in the heart of man, but the power of this
Kingdom. Therefore, the Apostles commanded the
evil Spirit by the Name of *Jesus* of *Nazareth*. And as
he that rules in his own Name is a Traitor, and doth
no good; So he that thinks to live and rule by his own
power, shal not prevail. This conceit only ariseth out of
blind pride, that when God hath shown his power in
him, he takes it to himself: and stores it up in conceit:
and this out of the strength of Lust that will needs have
another thing than he gives: or out of a proud opinion,
that he would believe another truth than his. So that
lust and opinion are the two great enemies of Faith:
But if thou haste some abilities out of Christ in thy self,
What? 1. needs thou Faith to believe in him, or to pray
him? 2. Why doth thou not conquer thy Lusts, and free
thy self as thou seemes to desire.

2. Whatever thou man desires, here he must have it: for it
is not else where to be had: whether Peace, Forgiveness,
Assurance, Comfort, Rest. Here it is laid up, & given to
the needy; behold always to deal with such, & none else
3. Happy then he that lives by faith in him, & whose
eyes are still towards him, that waits at his Posts, and li-
stens to his Word: let all things else passe, work Right-
ousness, live holily; but look for life in none but him.
And yet how loath is man to attend here, but he would
have all in his own keeping, because he would not de-

pend

pend on him: and yet were we then most miserable, if our life depended on our own care and keeping.

For *No man knoweth the Son, but the Father.* Here is his limitation, *Viz.* That none by the wit of man is able to know Me, & Power, & Wisdom, & Mercy, & Truth, and Way of Happinesse that's hid in me, but whom the Father doth teach & uphold by his power, but I that know it in him truly: & those to whom I reveal it by my word and spirit, through the crosse & way of death. For it is an unknown way to the world, that by Death should come life, and by sorrow and sufferings, joy and freedom; so that,

No power or possibility in man by the strength of natural wit, to know the good will & pleasure of God, or the Mistery of Christ; so as man shall find life thereby or certainty therein; but as the Father makes himself known in Christ, by his Word & power of his Spirit, unto the faith of man believing his truth, 1. Cor. 2. *The natural man understandeth not the things of God, Christ saith, I am the light that enlightens all that comes after me.* Joh. 1. *He is the light of the world.* Joh. 1. 4. *There is anointing that teacheth all things.* 1. Joh. 2. *None can say that Jesus is the Christ, but by the Holy Ghost.* Though we think, that That *Jesus* we read of, was the Christ and Saviour: yet the flesh thinks but of him after the flesh: but his mightie Power, his wonderful Truth, unspeakable Love to Man, the bitternesse of his Sufferings, the Joy in the Fathers will, the Victory over Hell and Death, the joy at the Fathers right hand: none knowes it, but he that believes it out of blindnesse and misery.

1. For the Father hath hid the treasures of wisdom in him, hidden them from the world: found, not by curious searching, but by humble crying & believing: & found not in man, but in Christ, & there to be enjoyed: for he is made our *Wisdom, Righteousnesse, Sanctification* and *Redemption.*

2. *Adam* had thought to have known God in the Creatures, and himself, and the evil also without God; but knew no good, till God revealed Christ in the promise. So

until

until we be brought by the truth of Christ, to know no good in any thing, but in God: nor no evil in any thing, but in our selves, we know nothing at all: but we seek to see a good in every thing, and in our selves especially; and would see no evil, and so are lifted up: and know nothing as we ought.

3. And this Christ prayes, that his Elect may know that thou art in me, and I in thee: and that thou hast sent me: And I speak not of any self, but they are the words of my Father that sent me, *for of my self I can do nothing*.

4. And note, that this great Mystery was revealed after Christs death: for then he sent the Comforter to lead into all truth, and not till then. Before this, the Disciples had a thousand imaginations of Christ, but now they knew that he was the Son of the Father, & Head of the Church. So we have a world of fancies touching God and Christ, but never know him, until the Crosse reveal him: for till then, we only think him to be such and such, and another thought crosseth that. But this makes the weaknesse and vanity to appear, & his power preserved: for every mans work shall be revealed by Fire. How wonderful are the blind conceits that man hath of God and Christ: as,

1. When we will needs comprehend God without Christ in his Essence, Properties, Attributes, Eternity, Omnipotencie, &c. What a foolishnesse is this: to think to comprise in our thoughts Omnipotence &c.

2. Others that frame a knowledge of Christ, in comprehending the Story of his Life and Death, Works, &c. Thus we know him by Relation, as we do other Countries where we never were, but never walk on foot with him in his death and miserie. None knowes him, whose miserable heart is not delivered from Death by him: who believes his truth above all, then this truth makes him free.

3. We see then, that all Knowledge comes by Faith: as, suppose a man a Stranger, promise to ransome me (a captive) I believe he will: but I know not that he

will

will, but only wait in faith: not how he will do it, nor why he will; but when he makes good his word, then I know his love which he revealed to me, and I am able to conceive in my self. So with Christ he promiseth that he will redeem me, but I know not that he will; onlie I believe, and wait in miserie: yet by that Faith I am preserved through the Word; though I feel nothing but death and bondage. Wouldst thou know the Love of God that passeth Knowledge? wait on Christ by Faith, believing his Word; and he will reveal the Love of the Father. For, though we know not the mind of God, yet we have the mind of Christ: So that thou must know nothing but in him, abide in him, and his Word abide in thee, and he will reveal all things unto thee. So that our curious and busie Wit, so much ing to knowe: and straining out the Wit to understand, leads to many fancies: But knowe, that his wayes are unsearchable, but wait and attend, and he will reveal Christ and the Father: if thou sit under the burden of thine owne ignorance, and content for the time to know nothing but thy owne vilenesse.

Here we see, that Christ is both God and Man. A Man in whom the fulnesse of the God head dwells, to whom all is given that knows the mind of the Father, and reveals it to us. This is the only God on Earth that mans mind may be fixed here, & not gade abrod: neither ascend into Heaven, nor descend down into Hell, &c.

Where then is the free will and power of Man, without Christ living in him, and leading into all Truth: drawing the will of Man to wait on God in subjection? All else, is but trusting to the Wit of Nature, which is alwayes blind. It followeth in the 28. verse.

SERMON III.

Matth 11.28. *Come unto me all that are weary and heavy laden, and I will ease you. Take my yoke upon*

upon you, & learn of me, for I am meek & lowly in hea

HEre is his Invitation, upon the former relatio of his fulneſſe, viz. You ſee where all help is. I then you want help in any ſtrait that lyes o you as a burden, *Come to me*, viz. to my Word Promiſes; for there he dwells, *& I will eaſe you*, So that,

There is no certain way or means to a burdene heart, to free his guilt, eaſe his burden, or rid in him o of the Snare of Satan, but the ſimple fleeing of the min from all to Chriſt, in his Word of Truth; and there t ſtick and abide in life and death.

He was of old ordained to break the Serpents head and propheſied of, to bind up the broken hearted. He was the refuge of *Job* in all his afflictions, *I know tha my Redeemer liveth.* He was ſealed and appointe thereto by the purpoſe of the Father. This himſelf wit neſſeth by word and work: By word, *I am come to ſav the World, I am the Reſurrection and the Life; he that be lieveth in me, though he were dead, yet ſhall he live.*

By works. How many poor, lame, blind did he help which he was after to do ſpiritually; to heal the blind. *&c.* The afflicted be comforted, as the *Publicans, Mary &c.* And this *Paul* found in himſelf, and taught unto o thers, *That there is none other Name under Heaven, &c.*

1. For nothing can free the ſpirit of man but he; fo he dwels there; all things elſe, only eaſe the fleſh.

2. All other things proſper according to his preſence, and not according to the power of the Creature.

3. All other things are but miſerable comforters, but only a putting off for a time, and forgetting it: but it comes again with more violence, like a ſore ill healed.

4. And yet how do we in any ſtrait, run to any thing rather than this. For firſt, The World ſaith, Come to me, and I will relieve thy want: Be diligent, apply thy mind to me: ſeek and get me by violence or any way, and I will eaſe thee: and we run to it with love and confidence, and yet never a whit eaſed or ſatisfied.

5. The Fleſh ſaith, Come to me, & I will rejoyce thee and lighten thy heart, and put away all thy ſorrow; I

ason all sadnesse with mirth and delight, & we follow : and yet in the midst thereof, the heart is sorrowful.

3. Reason saith, Come to me, and I will guide thee, nd let thee see Comfort: Look at thy righteousnesse & olinesse, thy diligence and knowledge of the Word: hou art so good, and so good above others: thou hast o reason to be heavy, and yet man is never the better. These are all the Promises of the god of this World.

4. Nay, saith Christ, But turn thine eyes from them all, & come to me, believe and wait, and I will refresh thy eart, pardon thy sin, preserve thee in trouble, and keep hee in death: and this never deceives.

2. And the reason why we come not after so many alls, is, because we are not weary, or think to find ease lse-where: and so long we never come, *viz.* till the Word have revealed such a misery to man, of which he is now sensible, that all things cannot remove: For while man's fleshlie hope remains, he doth not respect Christ Christ hath nothing to do with any, but sinful & miserable man: Therefore, we come not because we are not burdened, or but so, as we think: either the World shall help us, or we shall be able to help our selves.

Mans burden may be reduced to four Heads. 1. Temptations of Satan.

2. Guilt of our own Hearts, and Want of the Fathers Love.

3. Rebellion of the Flesh, & Corruption of Nature.

4. Want and Miserie, and Affliction in the World.

Minde, and we shall see that one of these is alwayes the burden under which we groan: The three first properlie to Believers, either entring the door of Faith, or straying from the Faith received.

1. Satans Temptations are a grievous burden and snare, when he crosseth by Reason the Truth of God: for so he possessed many in Christs time: and now prevails with many also: Sometimes, with strong & black Arguments, adveising with fear, doubting and distraction, calling the Truth a lye.

2. Guiltinesse of Sin by the Law, lyes heavy urged

also

also by Satan: filling the Heart with fear and disrust the conscience unquiet; and the heart not estabilisbed in Faith: but still hath an eye to his own unrighteousness; and thinks, if he were more holy and righteous, all should be well.

But the remedy is, to accuse thy self still; confesse the Law; meet the curse, and bear Indignation; yet turning from these Arguments of Reason. Tell the Devil, thou never sinned against him, but obeyed him: but against Christ; and that he hath taken to himself, that all thy sins are now his, and his righteousnesse thine. Then begins a spark of Faith to arise: saying, O that I could believe: these groans are helped by the Spirit: and then comes the feeling of joy and gladnesse.

3. Rebellion of the flesh is a burden to Believers: when he would do good: Evil is present, drawing unawares to vile courses, still pricking him forward to tickling Lusts; drawing still to look to the world, and so darkning the light of Christ in him: But see that it be a burden, and whether it be not the strength of thy fleshly will not yet subdued: that it is a burden rather, because thou canst not have thy own will, than because thou canst not have thy will subdued: Like a froward vvife, vvhich saith, She will be content, and let her husband do what he vvill: but withall frets and repines, because the husband will not yield: vvhich he must do, or else she vvill never be quiet. Here not the frowardnesse, but the crossing of her vvill is her burden: She is not a burden to her self, but her husband's vvill is a burden to her, and she unto him: so with God. But if it be a burden indeed, no remedie but Christ: That thou let him see and knovv that it is thy greatest burden: and not trusting thy care, diligence or watching: nor fighting with fleshly evenpoint: but lay down all, and wait on him vvho hath power: and by vvhom only sin and lust is crucified.

4. Want, trouble and misery in the World [illegible] heavy on all: For flesh vvould live in fulnesse, and [illegible] what a fore-hand: and it may be thou art in want and per-

ersecution even for Christ; no remedie but Christ and he Word of Truth. For here, thou seest the promise to any burden whatsoever: Therefore, doth sin in thy elf, or want of comfort, doth outward Crosses: as a worldly husband, froward wife, bitter enemies, sickesse and provertie oppresse thee? Sit still, and say with onfidence, and bind Christ to his Word. Thou said Lord, thou vvould take away sin: crucifie the flesh, ind Satan, bear all my weakness, stand by, and be accused for me before Counsels: Here I am, thou knowest ny burden, that these ly heavie on me; I am vveary o bear them; I believe thy Word, and vvait for thy elp.

3. So that it is not because we are troubled, therefore to think that he vvill ease us, but by trouble being driven to him with cryes and faith; for the trulie burdened heart, is a praying and believing Heart: and so a ender and broken Heart, that all the World cannot ure. But these are hard: But yve are at ease in Sion: not troubled, not weary: and therefore have so little fellowship with Christ, because we have so much fellowship with the flesh.

Take my yoke upon you: To live with Christ, then it is not to believe and live in pleasure, ease and wantonnesse of the Flesh, *but to bear his burden and yoke heavier than that of Rehoboams; whose little finger was heavier than his Fathers hand.* For this is affliction of Spirit, killing of the Flesh, losing of the World, Life and all: and yet the believing heart stayed on God in hope and Faith in his promise, patiently suffering his will: *shall find rest therein to his Soul, though he be pinched and killed in the Flesh.* So that,

Simple believing in Christ, and vvalking vvith him in the patient & willing bearing of his cross and [illegible] objection to his will in love, is the only way of peace and rest to mans restless heart, Jer. 1. *This is my burden and I will bear it.* Lam. 3. *It's good for a man to bear the yoke in his youth.* Mic. 7. *I will bear the indignation of the Lord, because I have sinned. If you will be my*

 Dis-

Disciples, take up my Crosse and follow me. Phil. 3. *Let the same minde be in you, that was in Christ; who, when he was reviled, reviled not again.* Nay, he prayed for them, 1. First If ye suffer wrongfully, and take it patientlie, the glory of Christ resteth on you:

For its not the framing of the World, and all things to our wanton minds: but our minds to Gods will, that our rest; For when we will one thing, and God wills, sends another; then the heart of man is vexed, because he cannot have his own Will.

2. There is an unavoidable necessitie, that when man begins to believe, and to follow Christ in his Word, the World will crosse him, Satan will tempt him, and God will trye him; which can no way be helped, but by suffering as Christ did.

3. Faith gives a foundation of rest to the heart in Gods Word: As with Christ, who was the Word of the Father, but the Crosse destroyes the Flesh, and keeps Faith in life, that Gods power may be perfected in mans weaknesse.

4. For to a believing heart, the Crosse is no Crosse: and to the unbeliever, peace is no peace: For he hath peace that seeks not peace.

And he that flies the Crosse, shal have the Crosse: For its no Crosse to them because it but weakens and crosseth the Flesh, which he would have crucified: But when man would have Christ, and ease, fullnesse and joy in the World; then it is a Crosse to him.

Now this Yoke must be taken upon us, not vowing wilful poverty, in solitarienesse: This is but to fly the World to get ease, but to bear it quietly, when it is sent of God: Because we believe and know, that it comes to passe by the certain knowledge of the Father; and so the Flesh grieves at the Crosse, yet the heart imbraceth the Fatherly will freely, and with a willing mind: None bears the Crosse willingly, that seeks ease in the Flesh.

Now the Crosse and Yoke that Christ bare, was

1. The Wrath and Indignation of the Father, and

ent of feeling his love: *My God why hast thou forsaken me, and he alone trode the wine-presse of his Wrath:* This is an heavy burden, man must bear this, Mic. 7. *I will bear the indignation of the Lord:* So, when man is so sensible of his own guilt, that he bears patiently the Wrath of God, thinking nothing too much that lights on him, and so waits for mercy; For God layeth this upon man: now he smiles, and then he looks upon man as an enemie; all must be born in Faith, that man may be brought down.

2. The sins and infirmities of the people: They were froward, they were rebellious, received not his Doctrine; nay, continued blind, and unfaithfull, after many miracles: They dispised him, and his Doctrine; yea, many fell away, and became enemies to him, and his truth: and yet all this he bare patiently; He mourned for the hardnesse of their hearts, & wept over them, he prayed for them. As *Paul* became all to all, he bare the care of all the Churches: And so, man not fretting and condending or justifying himself, and judging them, but patiently bearing the evil; proving if at any time, that God will grant them repentance. If all do not as thou would have them nor, are such as thou expects: consider, thou art the same by nature; and what thou art and they also, it is by the will of the Father.

3. The oppression of his adversaries, with wrongs, and slanders, and persecution, prisonment and banishment; and yet he bare patiently, and prayed for them, though they did all unjustly: and so he suffered for righteousnesse: They took away life, and all: So that though man be persecuted, and reproached, and counted the off-scouring of all things: Yea, to go through good report, and bad report, and passe by all, taking no notice, knowing that God hath sent them to curse.

4. Want of worldly riches, and pleasure oft in poverty: Yea, He had not whereon to lay his head, he had no sumptuous houses, nor rich treasures, but one poor ring in the hand of a thief: for he would not be

troubled himself, nor trouble no good man with it; he had not his varietie of dishes, or costly apparel, nor yeatly revenyes, nor certain estate: Nay, he had but for the day, yet to believe, and to be content, its but an easie burden.

2. This Doctrine is foolishnesse to the World, which know none other good but the World: Its hard to perswade a wordly heart, that there is so little good, or certainty in the World, or that there is a freedom in forsaking it: for they think it impossible for they have nought to trust too but that: but when man hath another to depend on, he lets it go, and looks for supplie from him.

3. And its little known in the Church: We all professe the truth of the Gospel, but not learned to suffer with him: We like an easie, full, joyful Religion well, to mingle Flesh and Spirit: joyn Christ, and Mammon together: but here is never pure believing patience many fall from the Gospel, others live in daily vexation, or securitie; having not learned this lesson: So that we presume, that we do believe, and shall stand, and yet, alace! when the Crosse comes, its a question whether we believe or not; As *Peter*.

3. So that Christs yoke and Crosse never hurts the Church, as in the time of the Martyrs, it purified Faith. It is a practical divinity; it manifests mans weaknesse, Gods power, and truth, which before man thinks not of, but now he believes and feels.

4. Why then should we fear affliction? why do we grieve and mourn, and care, and cure? Thou canst not deliver thy Soul, thou frets thy self, and God hath set, shall this and that it shall fall out to thee, which he will order, to the good of all that trust in him. Rest then patiently a while, and the deliverance shall be glorious.

Learn of me.

If you will know the way of rest, turn not to the Flesh pleading for ease, nor to the World pleading for wealth, nor to your hearts pleading for joy and peace in the World: But I will shew you another way, which is

is foolishnesse to the Flesh: death for the present, but life, and freedom for ever. So that,

Man comes to know, and walk in the way of life & peace, as he is taught by Christ, and in subjection: learns and is guided by him, Eph. 4. 18. *But you have not so learned Christ*, &c. he leads unto all truth: He is the Prophet of the Church, and hath all Wisdom, Matth. 5. *It hath been said of old, but I say unto you*, &c. And in the new covenant, they shall all be taught of Christ, & here none knows the Father, but the Son.

1. For he only knows the mind of the Father, and is sent into the World to reveal it to man: We know not the mind of God, but we have the mind of Christ.

2. All other handles the Word deceitfully, and is nothing but the teaching of the Serpent, to draw man from God.

3. He hath gone the way himself, others have but seen it in a map.

1. But there are manie false Teachers and Preachers in the World: As Satan preacheth liberty unto sin, the World riches; and careing and fleshlie pleasures: But these are not the Doctrine of the Christ.

2. Others will be wise in heavenlie doctrine by fleshlie wisdom; and so think by art, and learning to compasse it: and so transcend above Christ: and lyes not low with him.

3. Others, teach Christ to be a Law giver, and so frame a righteousnesse, in seeming obedience; but knows not the power of his death, and life.

1. As the drunkard, to wallow in pleasure, and live like a beast at the stale: didst thou learn this at Christ?

2. The wordling carking, caring, gathering: didst thou learn that at Christ, who had not his kingdom here?

3. The proud, vain glorious, that looks for respect; did Christ teach thee that? Who pulls down every high thought.

4. The malicious, striving, contentious man; did Christ so? Nay, the Doctrine of Christ was, 1. To pull down man, and lay him low, and exalt God, and the

power of his truth. 2. To Crosse the World, and stablish Faith, 3. To kill the Flesh, and stablish patience: to destroy Lust, and stablish Love: But we like not this doctrine; it gives no liberty to the Flesh: hereby all false doctrine is detected.

For I am meek and lowly in heart, so should you be: So that,

Lowelie, meek-minded men, who are humbled in themselves, and daily judge their own unworthinesse, shall enjoy most rest unto their Souls.

Christ reviled not again, Mat. 5. *Blessed are the meek*: And a meek and quiet Spirit is much set by. He that humbles himself shall be exalted: the whole Gospel runs on this string,

1. For they are fitted to bear all estates.

2. Nothing vexeth man but Pride, and unquietnesse of his own mind: when he looks for this, and that: and strives, cares, and frets, and no rest.

3. He lives by meer mercie, having no good thought of himself.

1. This is not a softnesse of nature, & fretting within.

2. Nor a Pharisaical hanging down the head like a bul-rush, as Isa. 6. 8.

3. Nor a lurking like a dog under a cudgile: But a true understanding of himself, and his own vilenesse, which brings down pride: judgeth himself, & justifie others: apply ant mind, readie to suffer all, and passe by them.

SERMON IV.

Luke 2. 8, 9, 10. *And there were in the same country shepherds abiding in the field, and watching their flocks by night: And the Angel of the Lord came upon them, and the glory of the Lord shone about them, and they were sore afraid, &c.*

IN the former verses hath been laid down the birth of Christ, and the manner thereof: According to the prophesies gone of him before. Here is laid down the manifestation hereof to the world. In was the great

greatest message that ever was brought into the World, and the most unlikelie to be believed by the World: That a poor infant, born of poor Parents: so disrespected in the World, that they could not be admitted to come into the Inne, but born in a stable, and laid in a manger: wrapped in a few cloaths: And this now revealed to the poor shepherds in the fields: and by them reported to the men of *Bethlem*: When the Church being then in trouble and bondage: looked for some great and glorious *Messiah* to come, with great pompe, and power, to work deliverance for them: and this must be the man, raised up by the power of God, to be the light of the *Gentiles*, and the glorie of *Israel*.

We celebrate this Feast, in remembrance of this great Savior, and worker of deliverance: Like that of *Purim* in *Esther*: But we consecrate it to *Bacchus*, not to Christ, in Rioting, and Drunkennesse, in Chambring & Wantonnesse, &c. And not in povertie of Spirit, and humility with Christ: but in pride, and fullnesse of the World. Our joy is not in communion with Christ in his birth, and death: but in liberty to the Flesh, & forgetting of all. O, if Christ should come, as he will come, and find us thus: One swilling and drinking: another carding, and dicing: another whoring: And all under pretence of love to him: Would he take it well? O no!

Christ was born in a time, and manner, little looked for by the World, and yet in a time of great need: For the Church was now grown to a low ebb: From *Ezra's*, & *Nehemiah's* time, after the second Temple, and one, during the time of the *Maccabees*: They suffered great persecution, & darknesse, as *Heb.* 11. For now they had no more Prophesies, but a very vaine on the word of Promises: Yea, & now according to *Jacob's* Prophesie, the Scepter was departed from *Judah*, and they Tributaries to the *Romans*: And now was the time, though not known to the World, not expected, yet, now the fullnesse of time being come, Christ is sent: Thus God dealeth in the Kingdom of Christ. So that

God hath a time reserved in his own purpose, for deliverance and redemption of man, which he sends not, when, and how he lastingly expects; but only to be waited one by lowly Faith, in the word of Truth, which shall come, when man in Flesh and sense sees least reason, and least expects it.

When thou brought again the captivity of *Jacob*, or *Sion*: we were as them that dream, Hab. 2. *The vision is for an appointed time*, and the prodigal little looked for intertainment.

1. For so God deals in all, that he may be magnified: For to the wicked, he comes in judgment, when they are eating and drinking, and cry, peace, peace: and to believers in mercy, when they cry woe, and misery, bondage, and death.

2. He hath given a sure Word of the Prophets to be attended on: For the time he hath in his own power, and that time is worth waiting on, in Faith and Patience.

3. It is not mans device and work that can hasten his time: Not going up to Heaven, nor down to Hell, but abiding in the word of truth, being near, even in our hearts.

Thus, we would all fain hasten the time: As in the Church, there was great expectation; yea, *Abraham* desired to see this day: So we all would know where, when, and how: But the Kingdom of Christ comes not with observation.

1. If we be in miserie; we think too long, and murmure: Thy desire God sees; but thy Impatience he likes not: He will answer thy desires and longing: but he will make thee, First, willing to bear his Indignation: Yea, and we no sooner begin to feel the smart of our guilt a little, but we think Christ should presentlie come; nay, but we must pay tribute, and be taxed, and feel Repentance and the bitternesse thereof: and wait in Faith, and then he shal be born unto us: But man is loath to sit in darknesse and death: & yet the Kingdom of God never comes, but to repenting hearts: *Repent, for the Kingdom of God is at hand.*

2. As

2. As also, When we think, because of this and that qualitie or diligence, or repentance, or humilitie, he should come: Nay, he must not be bound by man, nor to man, by nothing but his own Word; and he will thus crosse mans fleshly hopes, when thou thinks thy self the nearest, thou art the farthest off; and when thou findest thy self the farthest off, then thou art the nearest.

And it is a thing to be noted, That Christ came into the World, when the *Jewes* went everie one to his own Citie to be taxed: even when they went to acknowledge their bondage and captivitie under the *Romans*, then was Christ born: which is also to be observed spiritually, *viz.* When everie man in his own heart lives in bondage, fear and captivated by Satan, and hath no power to redeem himself, but confesseth his thraldom, and lyes under it: then is Christ born unto the heart, for he came to deliver the Captives.

4. As also that the Church was now at a great want, for the Scepter was departed from *Judah*, and no Prophet was left in *Israel*, as Psal. 74. *None the guide or teach them:* nothing left but the word of Promise, which seemed to be void, *and God to have forsaken them:* And now Christ comes, and is born, so it is with us. *And there were Shepherds in the Countrey.*

Here Christs birth is manifested. First obscurelie, to poor Shepherds, and these must carry the tydings of great Joy: wherein, note that vvonderful humility and love estate vvherein Christ appeared to the World, though he vvas the great Lord of Heaven and Earth, Wherein note Christs vvay, *viz.*

That the way of Christ, from the first to the last in accomplishing Mans Redemption, is in povertie, lowlinesse, and deep humilitie of Heart: far separated from the World, and the riches and glory thereof, Phil. 2. *He was equal with God, &c. yet took on him the form of a servant.* Isa. 53. *He hath neither form nor beauty; nothing seen, why we should desire him: he was despised and rejected of men, a man of sorrows, and had experience of Infirmities; we hid our faces from him, and esteemed him not:*

the rich of the world cared not for him: The great Desert and wise of the World despised him, he sought not his own glory, but the good of all, he was still among the poor, and halt, and blind, and beggars; and had not wherein to lay his head: his message was carried by fishers and ignorant men.

1. This was the Wisdom of the Father, that the eminence of the Parties nor the wisdom of man should not cause his Gospel to be believed, but the Evidence of the Truth: according to the ancient Prophesies, *He will not have the Gospel to be credited, because of Man, but Man for the Gospel.*

2. This he doth, to keep men lowe: that he may see nothing to lift him up in the World, but the word of Truth.

3. And to shew the difference betwixt his Kingdom, and the Kingdom of the World, who only seeks high things & stands in glorie and outward respects: but his in poverty and miserie. Though in that low estate God manifested such a glorie and power, as the World was not capable of: For *He was a greater Conquerour than Cæsar, Pompey, or Alexander*; for they subdued a few Kingdoms, and yet slaves to their own vain glory and lusts: but he overcame the whole World, and Hell too, that he cared not a rash for it, and yet but lodged in a manger. And this is the way that the mindly love, that is rise not after the World: but so raised by Faith, that it trample it under foot: For as the *Heathen* man could say, He is valiant, not only who kills Lyons & Bears, and wilde beasts, but he who overcomes his own passion: so is Christ.

4. For the daily life of man in himself is repentance, or scrutinie and pride: that he so live in himself: that Sin and the World is a burden to him: Yea, that have still that opinion of himself, that the World had of Christ: yea, that as he was counted the greatest sinner of the World by the World, that he was ignorant and a deceiver, so that man see and feel the sins of all men in himself, that he beheld no good in any thing, but in

Christ,

Christ; nor no evil in any thing, but in himself. This keeps him in the manger, and among poor Shepherds.

1. How far then are we from Christs birth or way, who only seek to be great in the World, which all strive at: it is not a manger or a stable that will fit them: but like Lords of the Earth seek preheminence. This poverty of Christ becomes a stone to them, whom nothing can please but riches and greatnesse.

2. Others who imagine themselves to be born of God, because of this and that good quality, and still strain at high things, thereby to draw near to God. But this way they are farther of: for all Gods people are born in humility, and live lowly and humblie even in the stable: that is well pleased with any thing, and so advanced by Gods free gift, for which they praise him.

3. What though we be base, and fools in the eyes of the World and that we want the glory thereof; it was so with Christ. nay, it is our freedom if we want it: or having it, care not for it: Now, as it was the Fathers will that Christ should be born in a Stable, and published by Shepherds; so it is his will that thou art poor and despised, but he had a care of his Son, he will also bring thee through it, though with lesse pomp, yet with as much ease, and at death no difference; but only that thou wish Christ will willingly part with it; and he, with much grief and sorrow.

4. We hear many say, They would have succoured Christ better, but thou hatest him in his members: What good doest thou to them?

The Angel of the Lord came upon them. He came to reveal this great mystery, & to shew the truth of all the promises now accomplished; none able to do it but an Angel from Heaven, *viz.* an heavenly messenger: so that No understanding of the Mystery of Christ, or seeing the truth of the Promise accomplished, but as it is revealed and freely given from above.

Man in nature perceives not the things of God, 1 Joh. 4. *There is an anointing from above that teacheth all things, and none can say that Jesus is the Christ, but*

by

by the Holy Ghost, though we think that Jesus is the Christ and Saviour: Yet we think but after the flesh: but his wonderful Love, Truth, Power, bitternesse of Sufferings, Victory over Hell and Death: not known by comprehending, but revealed to poor and miserable minds from above:

1. *For the Father hath hid all wisdom in Christ from the wise of the World: and it is to be found in him, not in us.*

2. *Christ prayes to the Father to reveal this to them, That they may know, that thou hast sent me.*

3. *And this was promised of Christ, that after his death he would send a Comforter, that should lead them into all truth.*

1. What a world of conceits have we of Christ, and yet know him not: because we think we know.

1. Some know the Historie of Christ, and moved with natural passions by the consideration of his passion.

2. Some strive to know the Mysterie of Christ after the flesh.

3. We see that all knowledge comes by faith, and is revealed from heaven: as a man that promiseth to free me, being a captive: I believe him, but I know not that he will, till he reveal his will to me.

4. Where then is the power of man in the use of this general gift of knowledge to come to know Christ? *None knows the Son, but the Father, nor the Father, but the Son.*

4. Wouldest thou know the wonderful Mysterie of Christ? Sit in thy own ignorance, mourning in blindnesse, and wait in the word of Truth, till the light shine, and thou shalt understand, though not the mind of God, yet the mind of Christ.

And they were sore afraid. The glory astonished them, the message brought fear to humble them: so in all: so that,

The proper and kindly operation of the whole Word and Message of the Gospel, in the mouth of Christ, is to bring man down, and the foundation of Christs Kingdom

dom is laid in fear, to lay man low; that he may be exalted in Christ.

To deny our selves, to become fools, and lost, as *Paul*, *I was alive, but when the Law came, I was dead, all our Righteousnesse as filthy rags; the weapons of our warfare are mighty to bring down*: all the whole Scripture to man, as he is man, speaks negatively and basely, onlie exalts Jesus Christ as the Law-giver, in thunder to shake the heart of man; the Gospel and the Promise made without any respect of any righteousnesse in man; and the power whereby this becomes effectual is from another, and not from our selves. Thus was *Paul* brought to his knees.

1. For it ever brings man to fear and weaknesse, before it bring faith, and preserves fear, that he may still rest on Christ; for when any Land hath been conquered, First, they weaken them, and bring them into fear, and then they yield; so doth Christ.

2. For the Word opening to man the Book of his own heart, as *Acts* 2. discovers such a miserie & guilt and weaknesse, that he cryes, *What should I do?* And as often as it opens mans mind, it discovers such a dungeon: so that hereby he is driven from himself, and all boasting is taken away. But man stores himself with better qualities and better conceits, and starts from himself; but if *Adams* eyes be opened, he shall see nothing but nakednesse, and the Grosse shall weare out all these fig leaves.

3. Every man is grown proud and wise and high in knowledge against Christ, and hath gotten either the World, or knowledge, or righteousnesse, or something that bears him up: therefore it must be a mighty word that must make all these nothing to man, & perswade him that the world hath no good in it, nor no wisdom: nor in all creatures no life, but in another.

2. But we all pervert this word to our destruction, when we will needs comprehend it, but are not comprehended by it; we judge it, and are not judged by it: and so we keep off fears for we are made wise and righ-

righteous, according to the form thereof, and becomes men of high thoughts, but not men of low minds, and thereby rejects the simplicity of the Gospel. The word known after the flesh, and not believed, lifts up and hardens more than any thing; but the Word believed, brings down, and layes low in weakneſſe, and preſerves fear, & makes man nothing, that Chriſt may be exalted, but we believe not the thouſand part of that we know.

2. So that the Word of Truth is a mighty Word, it layes all low before it: none is able to ſtand before it but Chriſt, not the holieſt *Phariſee*: for this ſhall judge the World, and caſt out all the fictions of man, and all the pride and glory of the World: and ſhall be a terrible Word to all that believe not, when everie tittle thereof ſhal be verified on man.

O that! we were all ſtricken with fear, and ſenſible of our weakneſſe: for as we fear, ſo we believe. But man hath gotten ſo many coverings, that he runs from one to another to hide himſelf from his own heart: Some by the Worlds fulneſſe, but that ſhall vaniſh. Some by knowledge and righteouſneſs after the Law: and hardened therein; but theſe ſhall not ſtand: no, nothing ſhall remain indeed, but Chriſt and the Goſpel: *Be not afraid*, So that;

Chriſt and the Goſpel only belongs to fearful; and weak men, that firſt ſee death and danger, and no help in themſelves to eſcape; ſand ſigh, and cry, and pray, and ſee no deliverance: Then in time, the Angel from God bringing the meſſage of the Goſpel frees them, that the gates of hell ſhal not prevail.

It is not poſſible that the heart of man ſhould be preſerved from fear, but by *Chriſt* only.

1. All the World is not able to free a worldly heart from fear.

2. All knowledge leaves the heart fearfull though ſecure for a time.

3. All holineſſe, and qualities, and ſacrifice, not able to purge the conſcience: but only the blood of Chriſt, and man fixed thereon: And this only ſhall turn fear into Faith, &c.

1. So-

3. So that the Gospel, I fear, belongs but to few of us, for fear is banished, weaknesse is grown strong, and gotten ground again: Sorrow is turned into lightnesse; sighing and praying into vaunting and boasting, so that we need not say, we be afraid. But O man! look into that dead and rotten heart of thine: observe that crooked, faithlesse, and worldly path: and be astonished, for the kingdom of Christ was come near thee. But seing thou despisest it, lo we turn to the *Gentiles*: for fearlesse and careless estate is fallen upon all, and under the cover of Religion, without Religion.

Behold, I bring you glad tidings of great joy, viz. The accomplishment of the Promise in the birth of Christ; therefore, seek no shifts to escape, turn hither, and behold great joy, and freedom against all sorrows. So that,

The only ground of all joy, & freedom, to a troubled heart, is only Christ made known unto man, in the truth of the Gospel.

Paul rejoyced only in the Crosse of Christ, and counted all things else but dung, and had no confidence in the Flesh, by our rejoycing that I have in Christ Jesus: I die daily, all other things died unto him, and being justified by Christ, we rejoyce in tribulation: How was the mourning of *Mary* turned into peace and joy by Christ, Isa. *They rejoyced as men in harvest, and that divides the spoil, and they that sow in tears, shall reap in joy.*

1. For all joy but this, is nothing but mistakings, & like a man that laughs in Sleep, for want of understanding in himself, and feeding himself with shadows and tidings that Satan brings to him.

2. All other joy is but rejoicing in the Flesh: He only comforts the Spirit, when Flesh mourns.

3. All other joyes ends in sorrow, but this sorrow is joy. What is all the joy the World can give to man, even as the cracking of Thorns under a pot: Thou art rich and full of wealth, yet a carefull heart in the midst thereof. Thou joyes to day, and mourns to

morrow

morrow: So the wanton, what cause of joy while his Soul is more fettered, and guilt increased? joy passeth, & guilt remaineth; and yet none so merrie: Thus Satan hath messengers to rejoice man, being sad.

1. The World brings tidings of wealth, and honour, &c.

2. The Flesh of pleasure, joy, and freedom, &c.

3 Reason, from self-righteousnesse and wisdom, &c.

But Christ, from the love of the Father, that is worth all: Now this never springs, but from mourning in ourselves: like that of *Paul* at his conversion to Christ: So then the difference of these are,

1. First, One rejoyceth to gain the World; another to be freed from it.

2. One to have his own will; and another to lose it.

3. One to have all things, and suffer nothing: another to suffer all things, and to have nothing but Christ.

2. We see, that all joy that we conceive, that ariseth out of Religion, and not hence: is but a fondation layed in man: which will die with him.

But as the Child is merry in his Fathers love, though he know nothing what shall be done to it; and not because he is heir, and must be advanced to a great portion: so it is with us, not from any quality in our selves, but in another.

For unto you is born: So that,

Christ truely born unto man, is the only fountain of Life unto man in all distresses. *In the Citie of David,* &c. So that nothing shall disannul the truth of the Word of God, nor shake the heart that is stayed thereon *A Savior,* You and the World seemes to be lost & condemned: but behold, here is a Saviour at hand: even a Saviour sent to you. So that,

The only stay and rest unto the restlesse heart of man, is assurance of a Saviour, & confidence of heart in him.

As Simeon, Mine eyes have seen thy salvation, &c. *Such, Thus we being delivered out of the hand of our enemies,* &c. And hath raised up for us a mighty Salvation: And he shall save the people from their sins: Such a Saviour

was

was figured in *Moses*, and *Joshua*: And thus prophesied by the Angel, *Thou shalt call his name Jesus, for he shall save my people.*

1. For man is a lost and condemned creature, the word of truth hath judged him, his own heart hath given sentence against him: For this hath the Spirit of man sought, since *Adams* fall: some in the World, some in themselves, but never found, but by Christ. The very Heathens sought it, and we make many Saviours, but all faile, save this. It is not with us, as it was with the Disciples: we have found the Lord Christ: We go a seeking, and enquiring, but we have not found the Lord.

He saves us out of the hand of our enemies, *viz.*

1. From the guilt of our Souls and temptation of Satan.

2. From the corruption of our Nature, and bondage of corruption.

3. From affliction, and sorrow, and crosses and want.

4 From death, and hell, and judgement at the last.

1. See those miserable Saviours that we frame, as the world or wisdom, or self-righteousnesse: these we get, but yet we are in the hand of our enemies: our heart's full of fear, and death's a terror to us.

2. This Saviour is born and given to none, but condemned men; like a murtherer, that can find no way to escape, goes to the King, and confesseth, and cryes for mercie; the King pardons for his own glory, *&c.*

3. But know that our Salvation stands in another, not in our selves; though we store our selves, and provide great and strong arguments against that day, yet all will fail; and only bearing indignation of the Lord, & committing to free mercy, must be our salvation.

1. Pardoning of Sin. 2. In preserving the heart in Faith by the Word, to live and dye with Christ, and go through all in Patience; not as most, who think themselves the likeliest to procure a Saviour, is to come with their own righteousnes and holinesse, *&c.* But that we come sinners and condemned, not bringing righteous-

teousnesse, but to obtain righteousnesse, not to offer sacrifice, but to obtain a sacrifice, even Jesus Christ.

Christ the Lord, viz. The anointed Lord, who was figured in that of the *Israelites*, who had the holie Oyle reserved in the Temple, sanctified by *Moses*: wherewith their Kings and Priests were anointed. Now the *Rabbins* say, that this Oyle ceased in the second Temple, till Christ came: who was to be anointed with the holie Ghost. So that,

God the Father, according to his eternal purpose, hath anointed Christ to be Lord and King of his Church, to rule in the heart of man, that God and his power may be magnified, and man made happie in him.

He hath given all judgement to the Son: All power is given to me in Heaven and Earth, all things are given unto me to my Father: he hath hid all treasures in him, and hath laid help on one that's mighty, as Psal. 4. 8.

This is manifested in his Word, never man spake like this man, and his miracles, hath it been said, that a man opened the eyes of one that was born blind: This the Father did, by an eternal purpose, for the salvation of man, that seing man could not comprehend Gods purpose; he sent one in our room, to whom he hath given power, because that we could not ascend to Heaven, we might have a God on Earth. His Kingdom is righteousnesse, & joy in the Holy Ghost.

1. But we have other Lords; the World rules as Lord, and we obey it; the Flesh commands and we are subject to it.

2. Where is that power of man whereof he boasts, We would all be Lords, and rule according to our own will.

SERMON V.

Luk. 7. 36, 37, 38. &c. *And one of the Pharisees desired that he would eat with him. And Jesus went into the Pharisees house, and sat down to meat: and behold, a woman in the City, which was a sinner, &c.*

After

After that Christ had preached to the People concerning *John Baptist*, and that many of the People and *Publicanes* believed, and were baptized: He upbraids the hardneſſe of the *Phariſees*, which neither believed *John* nor him, but rejected the Truth: and neither believed *John* to ſee their miſery, and repent; nor him, that they might receive mercy, but truſted in themſelves, and kept all Truth off. In the end, he leaves them with a ſharp nip: *But wiſdom is juſtified of her Children*, *Viz.* the Children of the Truth, will juſtifie the Truth, though againſt themſelves, and though all the world beſides ſhould reject it: ſo that,

The Children of the Truth do in their hearts juſtifie and bear witneſſe, and clear the Word of Truth, though it be to the condemning of themſelves 2. Cor. 14. *They fall down and ſay, of a truth Chriſt is in this man*: ſo though the Law, *Rom.* 7. condemned and killed *Paul*, yet he juſtified it to be good holy, juſt and ſpiritual, but *I am carnal*: So *David* Pſal. 51. *That thou mayeſt be juſtified and clear*, &c. So *Abraham* juſtified the promiſe, which prevailed in him more than all reaſon to the contrary.

1. For it leaves that impreſſion in the heart, which all the lyes and ſhapes of Satan cannot wipe out; though they may cover and hide: Yet this is more powerful in him than all.

2. For this diſcovers the Intents of the heart, and ſtrikes the heart down, & whatever upheld it: againſt which, man is not able to ſtand; but as the guilty felon juſtifies the ſentence of the Judge, ſo he juſtifies the righteous ſentence of the Truth.

1. But we ſee, that thouſands which profeſſe Chriſt, yet juſtifieth not his Word: Nay, we judge the Word, and are not judged by it: We rule and comprehend the Word, and are not comprehended and ruled by it. We mince the Law and limite the promiſe, and all to ſave our own skins, becauſe we would not be condemned by the Word.

2. Yes,

2. Yea, such is this wise generation wherein we live, that a man will now judge and limit God himself, setting a Law to his Decree, but he is justified to every believing heart, though reason not able to comprehend it.

Nay, every man labour to justifie himself rather than God, and his Truth; and every thing, on which man dependeth, as,

1. The worldling labours to justifie the world, and the wayes thereof in his thoughts.

2. Another justifies his own qualities of holinesse and righteousnesse.

3. Another, his knowledge and fleshly notions; for they are the Children of these.

4. Another labours to justifie the Truth, by Arguments of Reason, against others; but not by faith, against himself: as a Malefactor justifieth the Law from his own guilt, and not because he comprehendeth it.

3. No surer sign of a true man, than to justifie the truth; for he sets to his seal, That GOD is true: when man even swears in his own heart to the truth of all the Words as, that the Law is just, he is guilty: the promise is free, for he is a sinner: when the heart lyes bleeding under the power of the Word; though he feel nothing but death in himself.

4. But we see, how we even deny the Word we professe: we confesse that God will have mercy, and preserve us: and yet flie to the World and something else: and that repentance and denying of our selves, is the way to Heaven, yet hope for it: & repent not at all.

The Pharisie desired him to eat with him. He ever was to spy some advantage for further justifying of himself: so that,

That under the profession of Love and Religion, there lurks in most men base and filthy ends & respects, whereat they specially aim: which poysons all, & proves their Love and Religion meerly nothing.

All the *Pharisees* guilty of this, as *Saul* and *Simon Magus*, &c.

1. For

1. For this is to frame Religion, to serve our selves, and not to serve God.

2. This argues an unpurged heart, which turns all meat to ill humours.

3. Thus Religion is made a way to cover, but not to crucifie the World, and our fleshly Lusts & Self-will.

1. And this is plain in experience: What is it that man doth in Religion, but some base end is more powerful in him to produce it, than the simple power of Christs love in him? We run after the example of others for credit and approbation, rather than out of simple love for our lost minds. Others talk of Religion, so must we; that we may be known: Others shew love, so must we, that we may be approved: and nothing is said or done, whereat we have not an end of our own: We judge the *Pharisees* and justifie our selves, and yet do the same thing.

2. Hence we see, what a vain and vile thing mans heart is; that he meddles with nothing, but he marre it: that though the thing be good, and the word good: yet in us it is ill.

3. No simple and hearty Religion indeed, but when man dwells in the simplicity of his own heart, & in the simple truth: else like a huckster, he makes Religion but as a Trade to gain by, either from God or man.

Behold, a woman which was a sinner: both in the eye of the World, and in her self: judged by both, and condemned in her self: So that,

None flies to Christ in deed and truth, nor finds mercy with him, but he that knows and feels himself dayly to be a sinner: and through sin, is a lost & helplesse creature.

So the Prodigal and Publicane, and *Paul*, Rom. 7. *O wretched man that I am, &c.* and *David*, Psal. 51. 1. Joh. 1 *If we say that we have no sin, we deceive our selves.*

1. For then death and weaknesse, wrath & judgement lives in man: & presseth him down, and forceth him to cry and to pray.

2. For else man lyes covered from himself under

some

some sickness, and so dies the judgement; that he may preserve his fleshly life alive, &c.

3. This preserves humility, and keeps down pride, and prepares for mercy; for to these only doth the Kingdom of God come. Now this is not a seeing of this, & that action amiss; but that he see and feel the Original fountain and guilt: That though all actions were restrained, yet he feels the Power and Inclination, and sway of his mind against God, & his Truth; that though he be prevented by Gods Power, and shall not taste of Judgement through grace; yet he sees in himself such a power of corruption, & misguided passions, that he cryes out for mercy daily, & so is faith daily preserved.

1. But all men strive to appear both before God and themselves to be rich, none would be found sinners: Therefore, when we have missed it in one action, we mend it in the next; that we may appear to be righteous.

As, 1. The pure moral honesty among men, though they have no great matters of Religion to boast of; yet even that they offer to God as a Sacrifice for their sin.

2. But the more devote men, they think they have a heart full of good qualities and dispositions, and so cloath themselves therewith, for their repentance, humility, faith, and love, &c. They look at, as good qualities to cover sin withall: but the only quality that Christ loves, is when man comes a sinner to him.

3. May, others indeed have seen themselves sinners, but now righteous and holy, and their repenting dayes are forgotten; so mercy lost, & faith fails. For as it was sin, that by accident brought Christ into the World, so it is sin in mans heart, that brings a Saviour unto man.

4. Others see in themselves weaknesse and want of Power, that they cannot come to that pitch of knowledge & righteousnesse that they aim at, which if they could, all would be well: But their rebellious Will, Lust, and Pride and Worldlinesse are hid from them. So that it is the hardest thing to make a man a sinner; and to keep him to a daily sense of his own weaknesse.

5. But sin in man, and mercy in God, infidelity in

man; and faith in Christ, layes a right foundation of Religion; and is the dayly continuance of the life of all Religion in man: for thereby, Prayer, humilitie and faith are preserved.

3. So that the word never prospers, but when it lights amongst sinful men: The self-righteous have a covering yea, & all are grown cunning to put off the evil day, & make a covenant with hell: for no sooner doth sin prick & look out at them, but they have a fore-knowledge of a Saviour, and so cure the wound before it be made.

When she heard that Jesus was at meat. She being now brought into misery within her self, and all her sweet pleasures turned into gall and wormwood; she seeks for ease and rest: so it will fall out to all: So that,

That all the pleasures of joy and peace, that man now enjoyes: in the world and the flesh, will sooner or later be turned into sorrow, want and misery; for death and judgement will lay all in the dust.

Where was the confidence that *Paul* had in the flesh, when he was stricken down in the way to *Damascus*? Where is all the power of *Pharaoh*, *Pompey*, of *Dives*: and wealth of all worldlings, Luk. 12. Yea, *Pompey* and *Alexander* are laid in the dust, Luke 6. *Woe be to you that now laugh, for you shall mourn.* Isa. 28. *I will make void your Covenant with death.*

1. For there is a way that seems good, but the issues thereof are death.

2. Else man should insult over God and Christ, & his Word become a lye.

3. Thus doth God make way for his mercy and love, that man may be capable thereof.

4. All joy and life of *Adam* must be destroyed, that Christ may live in us.

1. Woe to the merry deceived wordling, who rejoyceth in his wealth, friends, pleasure & respect: as this woman did: but behold, She is now brought to weeping cheare. So we make our selves merry, & promise many happy dayes; but sure, fear and sorrow, weakenesse and misery must first come, before man be established in Peace & Freedom: for this will not last: We think ease

sense sinfulness, and so flies the judgement; that he may preserve his fleshly life alive, &c.

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good while it lasts; and so we put off the evil that we must taste, for we have eaten sowre grapes, & our teeth must be set on edge.

Nay, all our labour & care is to put away sorrow & fear: & therefore we gather riches, power, &c. that we might sit above, and see no evil: Man would do evil, but would not see it: rebell, but not take notice. Did ever any rebell against his Prince, but he smarted for it in the end. And though the King of meer grace would pardon, yet was he a lost man in his own eyes: and his pride was laid down in the dungeon: so with us: for sin in man will cause smart to man first or last: For,

1. Though we may put it off through blind presumption, not regarding what shall follow.

2. Or cover our selves, and close up our hearts under the bewitching of wordly profits.

3. Or to drink down sorrow like unto beasts for a while.

4. Or cover our selves from the Word of Truth, and simplicity of our minds: by our opinions of knowledge self-righteousnesse, and the world underneath.

5. Yet either will the Lord find us out by his Word, and discover such a wretchednesse to man, as shall make him cry out, *Woe and alace that ever I was born! and that my mothers Womb had been my grave, or that I had been strangled assoon as I saw the light:* and so cursing his birth day, as *Job.*

6. Or man runing on to his course to the end of his Shadows, Pleasures, and fools Paradice: at last falls into the Pit, where there is nothing but weeping and gnashing of teeth: weeping and howling for the dayes of their vanity that are past, and cannot be recalled: For the guilt of his Soul presseth him down, and cannot be eased: when man is entred into Eternal misery, which shall never be ended. Then alace! shall we see, that Husband, and Wife, or Children, were but silly fading Earth, on which we so dored; that Gold and Silver were but Drosse, which we so served: and now all taken from us, and our Life too, never to be restored.

2. No misery like to the misery of man, for no creature on earth hath so rebelled against God as he. Did not this woman account any creature happier than she? and yet we sport our selves above all, and feel no smart, because that we are so hardened in the flesh, that the Spirit is lost.

O then! that God would give us hearts to see that misery, that we might mourn in time, and break off sin by repentance. For what a folly is it for a man to run on in a course still, that he knoweth will bring sorrow? like the thief, who bewitched with present sweet, and feeding himself with hope to escape, becomes hardened, and never believes, nor sees the sorrowing of his hanging day.

4. And that men in the dayes of mirth would think of the time of mourning: every one seeing himself lying on his death-bed, and bidding farewell to all worldly delights: look on it, even the best. For Christs heavy day was his last day, even before his entrance into glory: so know, there is yet a more heavy day to come, then thou hast hitherto felt.

When she knew that Jesus sat at meat in the Pharisees house? Notwithstanding her own unworthinesse, Christs holinesse, the *Pharisees* hard opinion of her: Yet such was the misery that she felt, and desire that she had to the Word of Christ; that she saw, that there was nothing that could ease her, but he only; so that,

Christ and his Word are only sweet, and desired of troubled hearts and wearied minds: but to others, it is wearisome, and little regarded, is Psal. 119. *I had fainted in my affliction, but thy word stayed me.* The poor receive the Gospel, and the halt and blind came willingly at the voice of the Gospel; and how dear was the Word to the Martyrs in trouble, that one of *Pauls* Epistles was a treasure from hand to hand. And what a wonderful power had it amongst those sick & blind men, that he but spake the Word, and they were made whole.

1. For there is nothing left to a wearie mind that hath any life, but Christ and his Word.

2. For to others, whose present ease and rest it crosseth, it is un-wellcome.

3. For none believes it but them; others know it, and talk of it, but the poor and lowly minde only believe it.

1. We may then cry with the Prophet, Isa. 53. *Who hath believed our report?* for every heart is filled and fatted, and born up with something: none lyes under his own burden in the Dust; but one hath the World, and lives by it: another a witty and strong opinion of Faith and Christ: and Christ and his Word not regarded. Do we not delight in any History, and witty discourse, rather than this: do we not believe & cleave to any lie of Satan, though directly opposite; for if he say, we shall die; We say, no, none will believe death, but he that feeles it.

And hence we see, what makes all unprofitable unto man, *viz.* Hardnesse of heart, and presumption, when man can passe over Hell and Death so lightly, as not belonging to him; and so Christ and his Word are a far off kind of thing to him: He can have it, or want it; he had rather want it than a little portion of Wealth; can live merrily in the fullnesse of the World without the Word, than to want it, though he had Christ himself daily to Preach.

3. Well-worth tender and troubled hearts, who like the distressed Orphant, seeks for the Father, knows his own weaknesse, cryes out, VVho shall deliver me: waiting daily at the posts of his doors, and sit at Christs feet daily: Christ hath sent out a word into the VVorld, that shall seek peace. O! how joyfull to them, that hear of mercy & pardon, when they thought there was no pardon, and to be guided to the Father. This is dearer than thousands of VVordly fullnesse.

4. This we know in experience, when the minds of men are plunged into reall misery: when there was Jesse knowledge, but more simplicity, then the Gospel

suffered

ſuſſerd violence, But now, what knowledge hath cove-
red us, we hid our ſelves under the ſhadow of our own
inventions, & none regards the VVord of Chriſt, Ezek.
7.19. Matth.18.23

She Weept, and ſtood behind him. So that,

Till Sin and Death become mans daily burden,
grace and mercy are never precious. As the Prodigal,
till then he caſt off the Father, *Pſal.5. Till death entred,
he weeps not.*

Till the Law came, *Paul* is alive, but then he cryes,
*O wretched man that I am: and mine iniquities are a ſore
burden*, Matth.11.18. *Come unto me that are wearie and
heavy laden*, &c.

1. For man by wit and diligence, is able to help any
wound, or heal any miſerie but this: but the biting of
the Serpent, none can cure, but the braſen Serpent.

1. For hereby, Prayer, Faith and Humility is preſer-
ved in man; hereby ſtill ſeeing that his life and ſafety
ſtands in another.

2. But theſe dayes are paſt, and burden is removed,
only by a blind foreknowing of the Goſpel: For when
a man is declared to be miſerable, ſtill he hath a voice,
ſaying, Thou ſhalt not die: and nothing is made
known, but he hath a foreknowing of all: Yea, to the
imagined, comprehending of God himſelf: and this
hardens more than all elſe. How comes ſin & weak-
neſſe to be leſſe burdenſome, than before? Is man bet-
ter in qualitie then before, or leſſe ſinfull? no, man is
the ſame in the Fleſh: and if prevented, it is by Grace
and Power of Chriſt, which might a make man more
ſenſibly vile.

And yet it is the conceit of all: We think our ſelves
better, wiſer, and holier than before, when indeed we
are worſe; only God is better than before to us; Yea,
and becauſe of ſome qualities, he thinks his ſins are not
ſo grievous as others, and becauſe of theſe he conceives
hope; but in this woman, all wrought her wee: no hope
in herſelf but in another: Where then is the power and
free-will of man? Mans power is weakneſſe, when I am
weak, am I ſtrong.

In that She stood behind him, and washed and kissed his feet. Note the base account she had of herself, as unworthy to come before him. So that,

A repenting heart of man, truely knowing himself, ever hath a base account of himself, what ever God is to him.

Psal. 8. *What is man, &c.* In me dwells no good thing, and yet in Christ he enjoyed much good, Psal. 16. *All my righteousnesse is nothing, by the grace of God I am that I am:* The Prodigal, *I am unworthy to be called Thy Son, make me as one of thy hired Servants.*

For there is nothing in man but weaknesse, & baseness: though in the World among men, he be wise & upright: all high thoughts arise out of ignorance and Satans shews.

1. Whence then are those high thoughts, & justifying our selves, & condemning & censuring one another? & whence is this seeking honour one of another?

And when the Pharisee that bade him, saw it. Leave we the poor woman weeping, washing, kissing, and anointing, and see what that holy man judged thereof, he shewed before a great love to Christ in his entertainment; but see what lurks in his heart; a secret justifying of himself, through pride, and condemning; not only the Woman, but of Christ himself. Wherein note the pride and deceit of mans heart. So that,

That in the heart of all men a fountain of pride, and Fleshly deceit lyes lurking under the cover of Religion, whereby man becomes well conceited of himself, when there no cause at all.

This was the sin of the Angels, doting on their own excellency, and of *Adam*, that would be some body. Yea, *Saul* would needs justifie himself before *Samuel*. And the *Pharisees* wholly carried away with this, and the *Libertines*, 2 Pet. 2. *Spake swelling words of vanity, yet under pretence of long prayers, spoiled widows houses.*

1. For man is unwilling to bear his own shame, and hence he glosseth, and covers and shifts, & as he grows cunning in Religion to hide himself from the Word of God

God, he goes for currant; when within there is nothing but rottennesse.

For this grows up with goodnesse it self, as Tares with White; For when God bestows any notable blessing or qualitie on man, Satan turns mans eyes to look at it, as an act, or qualitie in man, not as a gift of God, keept in Christ, and thereby he covers himself in that filthinesse within, and thinks himself some body.

1. Hence ariseth all this covering, and cloaking, and seeking of approbation, that we may be seen of men: for look what a man thinks, and how he judgeth of himself, he would have all men to judge and think the same.

And this sticks fast in all, we judge our selves better then many others; when we, in so judging, are worst of all, and yet God and thou knows, whether all thy care and labour in Religion, be not as well to gain respect, as out of the trouble of thine own vilenesse and weaknesse.

2. Nay, is there any thing that thou enjoyes, or doth, but there ariseth a conceit with it, of a betterness than before? that because of this good qualitie, &c. judgeth well: which only shews the goodnesse of God to man, and not of man towards God, and so it is this proud opinion that marrs all.

3. See what a proud thing man is, that though a begger, yet will needs be on horse back: Hast thou any thing that first, thou hast not received it? and then, why boastest thou, as though thou hadst not received it?

2. Hast thou any thing properly thine, or, in thine own power; but in the hand of another, or canst thou stand one hour thereby.

3. Dost thou not marr every thing that thou meddles withall? as the Word, Prayer, &c. though good, yet in thee nought.

4. Dost thou not dissemble with God, & thy self withall? that when thou Professest to trust God, and seek his glory, dost thou not chiefly trust Wisdom, Righteousnesse, &c. and seekest thy self? when alace!

all mans dayes are repenting dayes, *that the Kingdom of God may be daily built up in us.*

4. And the deceits of mans heart are endlesse; For first, when he thinks best of himself, then he is the worst.

2. When it is the World indeed that gives all Life: He hath a cunning shift so to carrie the matter, that Christ shall bear the Name.

3. And, what ever is revealed, and wrought by Christ himself in his, man hath a cunning tricke to shape the like in conceit: only the one hath them in his head, and the other in his heart.

5. It is not Christs Religion that puffs man up, but, that pulls down: that,

Christ may live in him.
1. One sets up the World & himself, and casts Christ off.
2. Another, sets up Christ; and casts himself down.

6. So that, truely to know our selves, and not to be beguiled, is a great mistery; not deserved, but by him that knows the secrets of the heart: For with man he goes for current, when God accounts abominable.

He would have known who, and what this *Woman had been*: Here together with his pride: in regard of himself, he goes a censuring of others, even of Christ himself: and he judged him, because, according unto their Tradition he did not cast her off, Even indeed, because he was merciful to poor sinners: So that,

He that out of Ignorance hath a good opinion of himself, hath never a good conceit; but a hard censuring of others, and hath pity and compassion on none; he that is not partaker of mercy, never shews mercy to any: but judgeth all, even Christ himself.

Thus the *Pharisees* justified themselves, and condemned all else: not like the *Publican*, Isa. 65. *Stand by, I am holier than thou.* Col. 2. *Touch not, taste not, &c.* And thus they accused Christ: *why eats your Master with Publicans?* therefore not a holy man: The elder Brother of the Prodigal, *I have obeyed thy command:*

but

but this my Brother hath wasted all; with whoors and harlots.

1. For pity and compassion to others ariseth, even out of feeling and knowing of misery and weakness in our selves.

2. Comparative righteousness is a great plea, and argument to a rotten heart: nay, man never arrogates any things to himself, but he judgeth hardly others: Nor judgeth others, but hath an approving of himself, or else: why judgest thou another, when thou doest the same, or a worse thing?

3. For those men live by Sacrifice, and not by mercy: and therefore will have Sacrifice, and not mercie for it: But Christ will have Mercy and not Sacrifice; & Sinners, not Righteous.

And this arised out of meer blindness in mans self, which hath covered his filthiness with fig-leaves: and so ties Religion to some certain qualities and actions: which, whoso wants, he judgeth: and sin in man, and mercie in God: which is the foundation of all he feels not.

1. This shews there is more *Pharisees* than *Publicans* in the Church: and more that live by sacrifice, than by mercy, when every one hath a stone to cast at another, preying into everie failing: judging out of their own rotten hearts, that to be a fleshly libertie, which flows out of meer love: as here in Jesus Christ: Nay, this we all fall into, in casting off: or secretly judging every one that is not of the same way with us: aggravating the fails and slips of others: But, I demand. What seest thou amisse in them, that is not in thee? thou thinks *Judas* a traitor, and art not thou the same? how often hast thou sold and forsaken Christ for lesse: and caused him to be reproached, and slandered & crucified: even for the satisfying of some base lust? but thou shalt see, when thou feels either his free mercie, or thy own misery: that thou wilt judge none.

2. Hence ariseth all Sects & Contentions in the Church, even because every one hath a good opinion of himself,

and judgeth all that are not like him; Thus everie Sect condemns others: *But, Christ came not to condemn the world, but to save it.*

3. Nay, And this corruption lives in us all: how apt is man to forget himself, and fall upon others: not only to judge their way to be evil, but their very estates with God. If God bring us before his judgement seat, who is able to abide?

4. And thus we judge Christ and his Word, and are not judged by it; we frame it to our own mould, & are not framed by it: as the *Pharisees* judged Christ prophane, because he was not more severe against her: would have had Christ to have been a man of wrath, & judgement, and not a mediator for Sinners.

5. But Christs Religion is a humble, pitiful, & merciful Religion: which indeed is the life of it: For this man had Knowledge: and also Righteousnesse: but no mercy nor love: which proved all to be nothing: *Then said Jesus unto him, Simon. Simon.* Here, he first convinceth the secret hypocrisie of the *Pharisee*: So that,

Though man walk unblemeably in the eyes of all, and religiously and holily in his own eyes: yet, in the highest perfection of man, God hath somewhat to say unto him.

As the young man, *Thou yet lakest one thing*; and to *Saul, What meaneth the bleating of the Sheep*: The *Pharisees* thought themselves safe, but Christ had still somewhat to say.

1. For the Word of Truth searcheth the secrets of the heart.

2. God judgeth and condemns that which man approves: Yea, he will bring all to judgement, & conclude all under sin, that no flesh may glory: for all mouths must be stopped, and none able to justifie himself.

3. So that all our secret hidings and covers will not serve: God hath still something to say to us: though we strive to make all so sure, that he might not accuse us: yet all in vain; for we know that when we have hardened our hearts in security, yet God, either by secret

cret Testimonies of guilt, or by his Word and Truth; is still pulling by the sleeve: & though we slip away, yet he will discover at last.

Two things keeps all men out of Christ, under a kind of cover:

1. Either Beastly, or *Epicurian* securitie: Or,

2. A *Pharisaical* pride: either man is drowned in the World, or Prided in conceits, and hardened in both.

2. But know, God will bring to light every secret thing, though we put off, and care not to meddle with him: though we flatter, & think to please him: though we be righteous, and think to stand before him, yet he hath somewhat to say:

A certain man had two debtors. Here under a Parable, he shews the state of all men in *Adam*, and in Christ: The first in the two debtors, that are not able to pay: and so bound over to death and bondage: The second, in free grace, forgiving both: with the effect of love thereupon. *Two debtors, the one owing five hundred pence, the other fifty:* This difference he speaks according to *Simons* judgement: for he justified himself before her, as much as five hundred differs from fifty: though in respect of God, and Original guilt, all are alike. Yet in the eye of the World, and by multiplying actual transgression, increased the guilt & bondage, and so did differ; but both debtors, as all men are: So that,

All men, yea, every Son of *Adam*, through Original sin & guilt of evetie heart, are debtors to God: and bound over to death and destruction: which we must pay, and suffer, unlesse Gods mercy and free grace in Christ do free us, Rom. 3. *We have all sinned and are equally deprived of the glory of God.* Eph. 2. *We are all by nature the children of Wrath.* Rom. 13. 2. *There is a law of Sin and Death from which we are freed, only by the Law of the Spirit in Christ Jesus.* Gal. 3. *Cursed is every one that continueth not in all things,* &c. And to *Adam, In the day that thou eats thereof, thou shalt die;* Rom. 14. 2. *The wages of sin is death,* And see it in the Prodigal.

1. The Law of righteousnesse, which God cannot forsake, requires it: that he that will not live in God, shall have no life: as to *Adam*: Much more, he that would in his heart pull God out of his Throne, and sit there himself: as *Absolom*.

2. All men in *Adam*, are so estranged from God in the ground of their hearts, that they are direct fighters against God in all things: for when we should trust, love, fear & obey him; mans heart forsakes him, and runs to every thing rather.

3. For if there were not a debt and poverty to be suffered; there needed no forgivenesse: But we pray daily, *forgive us our debts, O Lord.*

4. Nay, all men know this: and therefore, flie from God and his judgement, as the debtor from his creditor; who, though for the present he is quiet, and hath enough: yet debt and fear lyes on him for future times, because he knows a reckoning day will come; so we: Yea, the very Heathen fear this, that believe the mortalitie of the Soul, and labour by moral righteousnesse to pay the debt, but all in vain.

5. And know that this debt and death his not this or that misguided action: but the very original springing fountain of rebellion, & guilt in the heart: whence spring all these little streams from that great and filthy Fountain. For all actual sins, are properly against men, which may be discharged: As, if I wrong any man, I may restore and make amends, &c. But by this a mans heart fights against God daily: as, when he saith he is just & powerful, & fears not; but thinks to shift it, that he is merciful, & we need it not: but shall live in freedom, and will mend the matter, and pay him his own.

But the believing heart that knows himself, is still a debtor, because that he feels, that although he guide well, & be prevented from many actual Rebellions, and be partaker of Gods grace, that he shall not taste of judgement: yet, he feels such a spring of Rebellious & misguided passions, that he is still a debtor; and daily cryes for mercie, and so Repentance and Faith are pro-

O! What a vile and miserable thing is man, and yet dreams of no such thing. Other creatures owe debt to man, and daily live in service and subjection, and pay it; and when they die, all is discharged: But man lives in joy & freedom; & when he dies, all is to pay, *and he cast into utter darkness, to pay the uttermost farthing.*

2. Whence then is all this pride, and vain boasting? whence is all this Sleepinesse, Security and Peace in the World? whence is this judging and censuring of others? whence is this boasting and high thoughts of our gifts, and abilities? Is not bondage our daily burden, and death and misery the portion that we look for & fear. Did not *Paul* cry out for deliverance from *the body of this death*, and yet we live in life, and seeks no deliverance: Was not he a dead man in himself, and Christ lived in him, and yet we alive to our selves, and Christ dead to us. Therefore, till man believe and know this, not by discourse, but believing the word of Truth, and finding it in himself, he believes nothing at all, & if man believe this, it would lay him as the dust in himself, and dash all toyes, and joyes in the World, & make him pitiful to others.

3. But alace! man turns all believing into Fleshly knowing, & thereby keeps off his own misery: like a drunken man, that besots himself, that he may ease himself a while, of the fear of that debt he cannot pay: For this fore-knowing of man, prevents believing: and ever lifts up man, never pulls him down, makes him righteous in himself, not a sinner; hardens the heart, but never humbles it.

4. But know, that man must know & feel this one day; when it will be too late, when he shall know nothing but misery, like a debtor in the Guoile, who runs his mis-pent time, must not see his friends, nor walk abroad, but pine to death, & sorrow: so with us at death. *And when they had nothing to pay.* Here comes greater misery, *viz.* That there is left to no man power to free himself: So that,

No power, nor possibility in man, by any witty invention, high speculation, or highest holinesse, to free

his mind of guilt: to ease his bondage, to see misery o escape death; but in the sense of all weakness & misery, to cry daily for mercy, and wait for deliverance in another.

We are redeemed not with corruptible things, &c. So the Prodigal; And because there was no power in man, he laid help on one that was mighty among the People; wherefore else came Christ into the World, but, because there was none else able *to tread the Wine presse of his wrath?*

1. *For the wisdom of man is foolishnesse, & his strength weakenesse, his righteousnesse as a filthy rag, His sacrifice abominable; Israel was not able to help themselves at the Read-Sea,*

2. Nay, the promise runs upon such, *as have no money, as heavy laden, blind, and poor in Spirit.*

3. For Till man have nothing in himself, Christ hath nothing for him.

4. Then is grace, and God magnified, his Word believed; but, while man hath any possibility in himself, or hope in any creature: mercie is little set by.

1. Away then with all those s ifts of man, to put off the evil day: as 1. One with the full World: he will drown all misery in the Earth: but when the Earth shall be taken away, where then is his portion.

2. Another with moral honesty, thinks it will do something.

3. The more devote, offers fat sacrifices of Righteousnesse to purge sin.

4. Another thinks, the time was, when he had nothing: but now he hath somewhat, *viz.* Faith, Knowledge, Righteousnesse, &c. And these he thinks will go far; but Repentance is hid from his eyes: and Faith & Mercie shut up.

5. Another takes time, & promiseth to pay hereafter.

6. Another payes old, and takes new: as new fashions in Religion.

Thus man loath to live in weakenesse, and have hold of nothing, but feeds securitie with some hope or other,

and

and looking at himself, hopes that all that is some-thing: and commits not to free mercie. This is the har-dest of all.

3. But, when man lives in his own miserie indeed, and sees no way to get out: it brings him to wait for mercie onely: Like the debtor brought on his knees, commits himself to the mercy of the creditor: So, that indeed, mans weaknesse is his strength: the Crosse his Freedom, Suffering his victorie, & Death his Life.

3. Where then is the power of man, that we so much talk off? Is it in man? a talent given to man to pay his own debt; Nay, to manifest his grace: and it shews how mercy in God is the dayly life of man, and not in himself, and our help in another: Yea, and it magnifies his mercie, that takes a Wife of fornication: that hath no good qualitie: as this Woman: and to such vile and weak Rebels shews favour, that the glory may be his alone.

He forgave them both. Here is the Gospel, and free Grace of God unto miserable man: that had no way to turn him, but falls down, & confesseth the debt: for he exacts nothing at them, nor enters into judgement.

Which of them will love him most. Here he propones the question to convince him in himself So that,

Till man be convinced in himself, truely to see his own vileneesse & wretchedneesse, all truth is but as a shadow without substance.

While the *Pharisees* stood justified in themselves, the Gospel was in vain, Christ came to reprove the World, and so to make way for the Gospel: The *Word* is profitable to convince and reprove.

1. For the first thing it works, it brings man into himself, as it did this Woman.

2. The Gospel is given to none, but to miserable men. For though others conceive, talk and dispute of it, only these do believe it.

3. Then man cloaths himself with it, and hides under it, but is not brought under the power of it: to yeild, and lay his hand on his mouth. For he is wise above the Word.

1. And

1. And hence it is, that the Word is so lightly passed over, every man is wise to keep off the blow: & though it enters his head, yet he keeps out of his heart: & will not be guilty unlesse for fashion: And so for an lowly, lost mind: we have a thousand wise and secure hearts hardned through knowledge: For we have gotten a foreknowing of all Truth, and keeps off repentance; that when ever the wound of sin is discovered, we have seadie a plaister, by fore-knowing before the wound be made, and so Religion is made a meer matter of Complement: For they see a remedie before the fore.

2. And hence see, that if mans heart believingly answer the Word of Truth, it will put all men to silence; none is able to stand before it, or to argue against it; It leaves all men guilty and none righteous, But when man gets upperhand of the Word, and gets it under his witts: it makes all righteous in conceit, & none sinners: as 1, by Christ.

1. *Who cares for the sparrows and lillies? doth not the heavenly Father? Why then do you care;* saying, *what shall we eat? &c.* Here all men are guilty, none able to say, his heart is clean.

2. Is Christ the Son of God, and hath Christ done that which never man did? *and no man spake like this man*: Why then do we not believe? but he believes every lye of Satan: So that out of our own mouth and heart he will judge us.

3. So that one word believed with a simple heart, prevails more than the whole Bible, only known of a hard, and fleshly wise mind.

Which will love him most. Or he: *to whom he forgave most*: So that,

Look what Christ is to man, even the same is man to Christ, & to others, and nothing else.

We love him, because he loved us. First, the love of Christ constraineth us. *For Christ lives in me*: So that he only gives life in all things.

1. For if Christ dwell but in mans fancie, then he hath only a fancie, and an opinion of Love, Righteousnesse,

&c.

&c. For what ever rules in the mind; all the whole powers run thither.

2. For what a man is, or doth of himself; he is, and doth for himself, and it is meer nothing, though he gave his body to be burned.

3. Thus Christ shews his Power in man, mortifies man to the World, &c. And man as an instrument to do his will, as in everie Officer of the Kingdom, commands by the King.

1. Where then is that power and that wisdom to order mans heart, to rule his passions, to frame his mind to the will of God, to mortifie Lust? Is it in mens good husbandrie; no? It is in mans lying dead in himself; wearie of himself, waiting for help, and finding help in another; is losed at the bottome, and loves Christ and all men; not out of any good qualitie in nature, or mortified mind through his diligence: but that unknown power of the love of God ruling in man, which separates man from himself and his own glorie.

2. But this discovers a main want of lively Religion, & harty Love, when in every thing, a man meddles with, he still hath an eye to himself, his own ends makes him forward: his own power & wisdom guides him: & his own good he looks at: Nay, when Christ hath freed the mind, how soon returns man to himself, and begins the good thereby to himself.

3. And this shews that Christ lives in few: when we see that cankered malice, covetousnesse, pride, envy: and whole brood of lusts fighting in man: See, *He that loves Father or Mother, more than me, &c.*

4. Yea, All mens hearts without Christ are like to this mans: a cold complemental courtesie, esteeming well of Christ: but better of himself, a reserved affection without life, for neither do they stand in need of him, nor feel any goodnesse by him, where he onlie lives not.

She hath much forgiven her, and therefore she loves much. Here is the cause and effect of Christ forgiving her sins, and she loving Christ: so that,

An heart truly troubled and lost in himself, and finding

ding remission of sins in and by Christ: loves and cleaves to him above all things in the world or himself: and all men in and for him.

Paul esteemed nothing but Christ, Phil. 3.7. Mat. 10. 37. *He that loves Father or mother: &c.* 1. Cor. 16. 22. *He that loves not Christ, let him be Anathema.* The disciples being stricken with this Doctrine, forsook all.

1. For there is no life left in any thing to man, either in the world or himself, but only in him: as the Prodigal: What is all gold & riches to an hungry Stomack, in comparison of bread? So, What is all the World to a lost heart in respect of Christ?

2. For nothing is, or can be such a burden, and death to the heart, as sin and guilt: and so, nothing like freedom & life, as forgiveneſſe. O, how sweet is the voice of a pardon to a condemned man! Now, we all say, that we love Christ: But know, it is the mighty power of God, in the truth of his Word, that separates man from himself, and all things to Christ alone: for while any thing else gives hope, delight, joy, ease or peace to man: Christ is not regarded, but in opinion only.

1. For there is a loving of Christ after the flesh: as the Disciples: who could not abide to hear of his departure: so we have fleshly, cold affections to the notions of Christ, but not to be ruled and guided, and live by him only, but will be quartermasters.

2. And there is a love to the ease, and peace and comfort by him, which we would still have: and sit at his right hand, or for works sake, but to love him: and esteem him for poverty, want, forsaken, and persecution, &c. we like not: Like a heartleſſe wife, that loves and obeyes her husband, so long as he pampers her and keeps her fair and fine: But when he falls into poverty, forsakes him, and takes another: as the rich *Lawyer* and *Diver* did.

So that Christ may well say, *Who hath believed our report, or to whom is the power of Christs death effectual?* Seing, all are so knit to the World and our selves, that he and his word is not regarded.

1. The

1. The World we love, as Father, Mother, Ease, Fulneſſe, &c. and theſe darken the heart, and gives ſuch a peace to the flesh, that we ſee not the miſerie of our Spirits.

2. We love our own fancies, and thoughts & knowledge, and qualities, and think theſe will help us, and plead for us.

3. We love our ſelves, and any thing that may preſerve our fleshly Kingdom; but the Kingdom of Chriſt we caſt off.

1 One rather than want his will; another, rather than want the World; another, rather than want eaſe and life, ſets Chriſt aſide: So that we may ſay? How dwells the love of God in theſe?

2. But ſee, Chriſt is eſteemed and loved of none, but miſerable and ſinful men in themſelves: who though he kill them, yet they will love him: theſe tread all under foot all righteouſneſſe, for they ſee none; all wiſdom, the World, Eaſe and Peace, and Chriſt only is life unto them: And beſides him, all things works their bondage: yea, are wearisome, as all men are to a loving wife, but her husband.

3. Away then with all Religion, where love is wanting: all talking and working, where man doth it to cover his filthineſſe, with them: Chriſt is a judge, and they cannot love him.

4. And none loves Chriſt, that loves himſelf: for only ſuch as condemn and judge themſelves, eſteem of him.

5. And this appears in love to your neighbour, even of mankind, our very enemies: which appears in parting freely with the World: helping the needful, forgiving injuries, covering infirmities of others; ſuffering willingly: elſe, how dwells the love of Chriſt in us?

6. So that it is not love that is the form of Faith, but faith begets love: & love expreſſeth faith to the World.

Thy ſins are forgiven: So that,

Free forgiveneſſe of ſins in Chriſt, to a troubled heart, is life in death, and the door and life of all hearty Religion.

Having

Having forgiven us all our treſpaſſes, This was life in the *Prodigal*, and to the *Publicane*: And this *Paul* acknowledgeth, *Pſal.* 32. *This is our bleſſednesſe.*

1. For till then, the Partition-wall ſtands, and man ſits in death in himſelf, or life in the world only.

2. This opens the door of the Covenant unto man.

3. This is the daily life of man, who though he daily ſin, yet God in Chriſt, freely forgives, and this bruſts his heart, and makes it melt into love.

1. But moſt enter not in at this door, but leap over this, & take for granted, what they never felt nor enioyed.

2. Others offer ſacrifice to purge ſin, and cover with righteouſneſs, wiſdom & opinion.

3. But O, What a life is this to a dead man, as a Priſoner condemned, yet obtains pardon through the mercy of a Prince?

And this forgiveneſſe is the free mercy of God, forgiving mans ſin, for his own Names ſake, not becauſe, they are leſſer or fewer, nor becauſe we repent, & now turn, nor becauſe, we are more righteous, or for good qualities.

Who is this that forgiveth ſins? Here they begin to judge him again, becauſe he forgiveth ſin: they looked that he ſhould have judged & excommunicated her, or ſet her to keep the Law, and wrought her own peace.

No ſaith he, *I came to ſave, and not to judge ſinners and loſt man:* But this was a Principle that they favoured not, ſo that,

Unbelieving, Strait-hearted, Hard-hearted, & Self-religious Men, though in Wiſdom, Righteouſneſſe, they excell others: yet have they leaſt ſavour or feeling of repentance and forgiveneſſe, wherein the life of all Religion conſiſts.

They tithe the Mint, Anniſe and Cummin; they look to the plucking of the ears of Corn on the Sabbath-day, but mercy, they are not acquainted with, Mic. *They offer thouſands of rams*, &c. But to walk humbly with their God, they know not. The firſt, they urge with all vehemency, but the latter, they never mention.

1. For

1. For, what is in mans power, by diligence; by his own ends he obtains: but, what is Gods free gift, as this, he hath not faith to embrace?

2. Do well, and have well; is the Principle all stick to: but resting in Christ, when all things are lost, is a mystery, known to none, but he that hath it.

1. The worldling hath no life, but in the World: and knows not, what forgiveness and burden of sin is: So,

2. The *Pharisees* know all, and do all: but forgiveness and faith he savours not; therefore, judgeth this to be carnal liberty.

3. All *Sectaries*, busie themselves about circumstances; but this never medled with.

4. So we talk and think of Religion, and run into many disputs, and circumstances: and over-leap the foundation, *viz.* the Mercy of God in Christ Jesus.

5. None knows the Power of Religion in deed, but he that hath it; not in himself, as a quality; but in Christ, by faith.

6. All Religion is nothing, where the Fountain is shut: no matter, what we know: if we know not Christ from a troubled heart.

SERMON VI.

Luke 8. 4. *And when much people were gathered together, and were come of every City: he spake by a Parable: A Sower went out to sow his seed, &c.*

After that Christ had cast off the *Pharisee* in the preceeding *Chapter*, & received the Woman; whereby he manifested the freeness of Gods grace, without any respect unto man. Great multitudes flocked to him, out of all Cities: and he lets them see by a Parable, that all hearers prove not Christians. Wherein note, 1. The occasion, much people met him. 2. The Parable it self. 3. The Exposition thereof. *Much people were gathered together.* Partly, by his Miracles, partly, the power of his word; partly, for custome: but all came, and yet after you see, fall off. So that,

The voice of the Gospel, and the publishing of it, gets many friends and followers at the first; which

afterwards fall off, & forsake it, Joh. 6. *When all was gone, his disciples began to slink: and he said, Will you also go away.* It was great heart burning to the Priests and Elders, that the whole world went after Christ, & yet at the end, all forsooke him: *and he trode the wine-presse alone:* So *Paul* had many Children and Churches, Gal. 4. *You would have plucked out your own eyes, but they all forsooke him, and turned to the false Apostles: thus beginning in the Spirit, and ending in the Flesh.*

1. For, *Est natura hominum novitatis avida:* but when they have tryed it, and find not that sweet they expected: but that it crosseth their lusts and wordly Kingdom, and suits not with their ease and rest; they forsake it.

2 Many embrace and approve of it for company, and moe forsake it for company: it may be the example of many will draw one to it: but the example of one will draw many from it.

3. Though man think, that a Nation is born at once: yet few truly proves good ground, and sticks to the end: for he that endures to the end, is saved.

1. This is too plain in experience, What zeal and forwardnesse, what diligence and care, is now dead and ended in nothing? and though once we wanted nothing but Christ, yet now have forsaken him in the way of his cross, and ease our selves in the world, and our own devices.

So that, the life of the Gospel continues but a time: for after a while, security takes hold of some opinions and heresies of others: and the world takes hold of all: and so the Lord taker it away, and sends it else where.

2. To shew the perverse nature of man, who is never wearie of the world in the ways of the flesh: and yet how soon weary of this.

He spake by a Parable: Not in high and abstruse termes, or wittie and unknown Language, but in plain parables, as of plowing & sowing of salt, and three pecks of meal, of lost sheep, of debtors and creditors: things well known unto men, & cast this simple seed amongst them, where, see the nature of the Gospel: So that,

That

That it is plain & low, & simple, wants nothing, but believing hearts to make it known? yet not understood of any, but such as stand truly in need thereof.

Many great Doctors were ignorant of these Parables: the Parable was plain, but the mysteries was hid. Many wise men conceive truly of it, & defended it: but only miserable men knew the power of it.

1. For Christ came not to set men at disputing about opinions, but about themselves: to draw them to believe.

1. So that divinity stands not in curious searching of hidden things, but in plain evidence of truth, to pierce the heart.

2. And hence we see, what good doth all those disputes of high knowledge, of contemplative men, *viz.* The greatest Idolaters, that ever was in the Church: for they frame steps and stairs, to ascend to high Mysteries, and frame a God at the top: and yet, ly in pride and base lusts: God gives us low and humble hearts, & then a Parable will set: the Gospel will be precious: and if ever God bring us to see the need of Christ, one simple word of truth will bring more joy, than a thousand witty discourses.

A sower went forth to sow. And this seed is the Word of God, which prospers in some better, in some worse: and Christ therein ranks all men, according to that power the word hath in them, so that,

Every man is with God, as the word is to him, Joh. 15 *If you abide in me, and my word abide in you, &c.*

Saul cast away the Word of the Lord, therefore, the Lord cast him away: and all the complaints against *Israel* was still, because they hearkned not to my Word: they disobeyed my Word: and all the Plagues that ever came on man, even from *Adam*, till now is, because unknown wills and lusts rules us, & not his Word: we believe not: but *David* lived thereby. And this is that sees man, thy Word of Truth.

1. For God and his Word are one, such as his Word is to us, such is God in every thing: for not one jote of his Word shall fail.

And

2. And all the Word is nothing else, but a Declaration of the Fathers will in Christ: as the Law, that we should have no Saviour but him, and the Gospel: that he is a perfect Saviour: & all our sin is but a transgression of this Word, by making to our selves in conceit, other Saviours than him. This is the Word that was given to *Adam, Abraham*, &c. and this is a mighty Word, *for by is all things were made and preserved.* As with man, how deadly is the Word of a King in wrath: that it hath ever strucken a man with death? and so of mercy. And the sowing of this seed, is nothing else: but the faithful Declaration of Gods Will concerning Man and Christ, that man may see the deceits of Satan by that Word, & so be brought to repentance: & may see the truth of the Word in Christ, that the Kingdom of God may come.

And yet Christ may say, *Who hath believed our report:* when we see this seed to perish, & not regarded, but cast off as a fable: We believe & fear the Word of Man: and the Word of a Father prevails with a Son: but God calls & cries, and we regard not: He threatens, and we fear not: He promiseth, and we believe not: But let the World threaten, we fear, or promise, and we rejoice: and so comes man to be of a worldly heart. Doth not the Father cast out the Son that regarded not his Word. Mark, and we shall see, that the whole eat is stopt to this Word: and he is but a dead hearted man: But know, that God hath punished more for this, than all other sins in the World.

1. Woe then to the deaf ear and hard heart of man, that can neither hear, nor believe what God saith; so that to some we see,

1. It is but a fable, and a thing of no account.

2. Others, reverence it: and seek to know, and cover themselves under it.

3. Others, are stricken with the Glory and Majesty thereof: but fleeing to their own Inventions, are cured and flie high above it.

4. Others, are filled and revived, and live by it only: not minding, what the world or the flesh saith: but what Christ saith.

2. So

2. So then, that which most oppoſeth the Devil, is the Word of the Goſpel: he can deal with all but this: but this diſcovers his depths: and draws men out of his Kingdom, And if it live not in man, then Satans Word lives in him: either that of the Serpent to *Adam*, or that of God prevails, and we live thereby.

3. But know, this will be a heavie word one day to thoſe that now caſt it off, & prefer their own Luſts before it, when the day comes, that the World & all fails man, & with thoſe Luke 13. *We knock*, &c. He ſhall ſay, I gave you my Word, I ſent you my Prophets, I told you by them, that you were deceived, & that the World would beguile you: I ſent you my Son to make known my will, he walked in the way before you: I gave him Power and Wiſdom, to guide you by his Word unto life: I told you, there was no Saviour to man, but only he

But this Word you deſpiſed, and would not regard: You believed me not, but counted me a lyer: you truſted the World, & the Wiſdom of the Flesh: I would have performed Life to the uttermoſt, but you truſted me not: but counted Chriſt a deceiver: Therefore, now your blood be upon your own heads, and now that Word which you have caſt away; muſt judge you: For my Word muſt ſtand.

4. Happie he then that lives by his Word, and in whom it lives, for all things elſe alter and change; yet this abides, if man ſtick to it, Though for the preſent, we feel no ſweet to the Flesh, yet in time, it comforts the Spirit, and yet how often do we call it a lie, and judge the Word, and are not judged by it, either framing it to our own wills, or lifted up above it, or baſely ſunk down from it, but every way forſaking it, when indeed it is the ſure foundation to be waited on, untill the day dawn, and the day ſtar ariſe, &c.

They by the way ſide. Theſe are four ſorts of men in the Church.

The 1. Are like the high way, which is ſo trodden by the dayly path of men, that it is hardned, and the Seed can take no root therein: Such are in the Church: So that, Thoſe

Those in whom the World, and Lusts hath a daily & continual path and custome, becomes so hardned thereby, that the Gospel takes little effect with them.

So had *Israel*, Isa. 28. *That they made a mock of the Prophets*; so the *young Lawyer*.

1. For hereby the heart is filled and sore stalled, Psal. 119. *They are as fat as brawn, & regarded not thy Law.*

2. Hereby is the ear stopped, and the heart hardned like a drunkard, that they can hear nor minde nothing.

3. For if that everie passage of the World leave such a wound as in *David*, what a bondage when it hath a path way and is become the verie Shope: wherein all vanitie are bought and sold.

1. Hence it is that worldly hearts that are fleshly therein, do least minde the Word: How hardly do they enter; Like the high way, that is neither fit for Corn nor Grasse: And hence ariseth that damnable carelessnesse under the Gospel: Who hear, and care not, whether there be a God or not: Satan hath these in a fare stay.

2. See what a distemper the World workes in mans mind, that it makes him mindelesse of God and himself too.

3. Hence our vaine Preaching and Hearing, even lost labour for we cannot shout so loud, but Satan will out-shout us.

4. But well-worth tender hearts, that lye in miseries and everie Word of God strick to the heart.

Lest they should believe, This is Satans end: So that, Satans main drift to hinder mans Freedom, and undoing him; is, that he may not believe.

They on the stony ground. Here is the second sort in the Church, in whom the Word hath a certain Work; but note, 1. Effectual, wherein, 2. Their condition hard and stonie. 2. The effect it had, *They rejoyced and believed for a time*. 3. Their failing, *in time of temptation they fell away*. So that,

That an hard heart, bound and closed up in himself and his own self-love, is altogether unfit to receive any good from Christ and his Word, Eph. 4. 17. *Because*

of the hardnesse of thy heart: So *Israel, they erred in heart:* because of the hardnesse of their hearts. Christ was cast out of their Towns, Psal. 81. Psal. 78. *Wondrous things did he in the Land of Ham.*

Two things chiefly harden; self-love, & self-wisdom: For, when man is lifted up in conceit and opinion in doing something to God, and not poor and begerly to receive, he sends the Rich emptie away. For the whole Doctrine of the Gospel, is not what we should do to God, but what we should receive from him?

1. For the Gospel is soft, and lowlie, and tender, and must be sown in tender hearts of Flesh: The Law was written in stone: but the Gospel in the hearts of Flesh: This hardnesse is nothing, but the closing up of the mind in self-love; or of the creatures, and depending thereon, loving, living, and delighting therein, so that Mercy in Christ is despised.

1. Hence see, why the Gospel prospers not, *viz.* because of the hardnesse of our Hearts: because, that we neither feel our own misery, nor trust in Gods mercy.

1. Some so confident, and closed up in themselves, that they trample the Word and Christ under foot.

2. Others know and comprehend it, but hard and bound at the bottom.

3. Others dispute and talk of it from a hard heart, no faith, no bowels of mercy; but talk as Lords and Masters of the Scripture, and so nothing but unprofitable sound, and pride and vain glory are the bellowes that blows it: and in all these we see,

1. They seek themselves in all things, their own glory and good.

2. They have no Mercy nor Pity for others misery, except partial, in respect of their own way and glory.

3. They censure, judge and condemn all but themselves.

4. The World and the losse thereof sticks deep, but not the Word. For our own misery and mercy in Christ, only breaks the Heart.

2. We see then whom only the Word profits, *viz.*

Tender Hearts, that ly lowe, melting in Misery and Love: these pity others: these are killed and made alive by the Word, as in Christ, who mourned for the Peoples hardneſſe, was partaker of mans misery: and yet saw Mercy of the Father.

3. So that all Knowledge, all Paſſions with a hard heart are nothing, and nothing more hardens than that.

4. And all things proſper, according to the diſpoſition of the Heart, learning &c. are the works of man; but faith and a broken heart, the gift of God only.

This Word may and doth worke many Paſſions, & a light belief in many: and yet never partaker of Christ therein, as *Ezek.* 33. *They heard and shewed love.* And *Herod* did many things; for the Knowledge thereof is glorious and the evidence of the Truth convinceth man, to make him inexcuſable. But these are but First, Stirring of natural paſſions. Second, Or, informing Reaſon more clearly. Many ſuch Paſſions we ſee ſtirr'd up; and all nothing: So that, fits & paſſions, lights and eaſements come and go: but misery in man, and mercy in God remains ever. And the life of faith, is not any ſtrength or quality in man; but a tender heart, & open ear, to hear & believe Gods Word, & live thereby.

SERMON VII.

Iſai. 57. 10. *Thou haſt wearied thy ſelf in the greatneſs of thy way: Yet ſaideſt not, There is no hope: Thou haſt found the life of thy hand: therefore, thou was not grieved.*

IN this Chapter, the *Prophet* firſt bewails the loſſe of the Righteous of *Iſrael*, which was not laid to heart; but they preſumed ſtill of their own ſtrength without God. Then he calls the Rebellious to a reckoning, to convince them of their Idolatry and carnal confidence: and to ſee the vanity of their way and their miſery, and captivity enſuing.

And all by a *Metaphor* of Adulterers, that have forſaken their Husbands, that would have been a ſafe guard unto them: and joyning themſelves unto others

which

which would be their downfal. At first, that they had joyned themselves to another than to him: and had made a covenant with them, and fed themselves with beastly pleasures, in satisfying of their Lusts; sometimes covertly, behind the door: Sometimes lifted up in their conceits, as upon a high Mountain.

Then their carnal confidence in the arm of flesh, in going to the King of *Assyria*, and then when he failed, to the King of *Babylon*; and so concludes, they have sought all wayes of wearinesse: and yet returned not to God: Wherein, he shewes,

1. The frowardnesse of Mans Heart, and his many devices to nourish his fleshly hope, and put evil from his thoughts

2. The ground of all this vain confidence, is, because he find the life of his hands for the present, *therefore not grieved.*

Thou hast wearied or toiled thy self: *viz.* Sought out all devices and wayes to nourish hope, even unto wearinesse: and yet saw not thy miserie: So that,

All mans toil in the Flesh, wherein he wearies himself, is only to feed his hope of safetie without God: & to keep evil from his heart and eyes: yet all in vain; for evil shall over take him in the end.

Yea, though man daily see the wearinesse, and vanitie of his own wayes, that they prevaile not to the satisfying of his own lust & desire; yet, he still feeds his hope, & thinks he shall put the evil from his heart: As *Israel*, though they saw they prospered not in their designs, by their fleshlie power; yet still sought to the arm of Flesh, & trusted it; *Pharaoh*, though God wearied him with his judgements: yet, he was still hardened against him: The *Pharisees*, though they saw they prevailed not against Christ: yet ceased not to fight against his Kingdom. The worldling, though he toile in wearinesse, & yet still at a rest, yet he cannot cast off care: but hopes to gain satisfaction: And *Balack* & *Balaam*, Nu. 62. *They will not, but they shall see.* For man hath more confidence in the World & in the Flesh, than in God: & more ground

and reason to believe it, than God; For thought the World have failed him a thousand times, yet still he believes it, will help him; But if God seem to defer his help a while, he runs to his old friend *Mammon* again; *as Israel did to Egypt, against Assyria*: & contra: For man is loath to see any evil towards himself, or the down-fall of his Fleshlie Kingdom; though it doth fail in his sense and feeling: yet he holds it up in his conceits and hopes: And so would still have somewhat to look at, that he might believe. For nothing can destroy the hope of man, but God, by the power of his Truth, and sensible Wrath in mans heart: man can shuffle and shift off any thing else.

1. For if guilt be revealed, yet there is hope: For he will mend his course, salve *Moses*, and so hope for mercie.

2. If affliction and crosse come, yet he will be more warry and diligent, and so prevent or recover it.

3. If Death come yet he puts it off as long as he can, and saith, While there is yet Life there is hope of mends.

4. For there is such a sure covenant betwixt the World and mans Fleshlie Heart: that if one fail, he runs to another, and if one conceit hold not, he gets another.

1. *Hic labor, hoc opus.* Thus doth the Wordlie heart of man wear out his dayes in wearinesse, and still feeds his vain hopes: How hath the youthful mind wearied himself, in one vanitie after another, that now, they are wearinesse to him, and if the old man were kept to those youthfull dallyance, it would be a burden: And yet, though there was hope in riches: and how hath the rich Worldling fed his hopes with pulling down and building: and yet he is too short: Nay, there is nothing but wearinesse in all our wayes, and yet we follow them, as though in the end, we should gain rest: So lothe is man to leave the pursuit of his fleshlie hopes, & so little heart to bear the want thereof; That he will trye the utmost of his strength, before he yeeld.

2. Nay,

2. Nay, See the wearie passages man hath in Religion, and yet will not deny himself: he hath gained knowledge, wrought righteousnesse, changed his course, and all to beget a Faith: and yet his heart is fearful and distrustful, and thinks by a new devise or degree, to gain it. Nay, how often hath God confounded thy self-opinions and conceits, that thou saw it would not serve the turn, and yet, hast set a flesh upon a new one.

3. Nay, how often hath God frustrate the fleshie conceits of believers, and yet they have not learned to trust him.

4. Thus the Flesh still deceives, for the wit of man shews him many great wayes of thriving, & all proves wearie: great wayes of believing, and yet proves vain opinion: Man will have hold of something, that his hope may be preserved. Thus is he still bewitched, & will not understand the fear of the Lord.

5. But know, when thou hast wearied thy self, and worn out thy dayes, all thy hopes shall die with thee, and thou shalt see the Truth of that thou wilt not now believe.

1. When the World shall passe away from thee, or thou from it.

2. Thy friends forsake thee, or thou forsake them.

3. Thy Knowledge vanish, and thy conceits fail thee.

4. Death arrest thee, and lay all thy counsels in the dust and no hope of returning, or staying any longer: no hope to escape the punishment of thy guilty soul: then there will be no hope indeed.

5. This we see, what the life of man is, nothing but a wearying of himself, and feeding his hopes, which end in confusion: and the greater the way is, and more likelie the project, the more deceived.

1. The way of the *Phanisies* is a great way of holinesse, & great conceits arise hence, but all abominable.

2. The WAY of fleshlie knowledge, and high contemplation, is a great and seemlie way of happinesse: yet, an enemie to the crosse of Christ.

3. The Way of self-holinesse and good qualities, and

joyful feelings, feed hope; that he hopes it will be something, & so is not brought down to say, there is no hope.

6. And here we see, what an evil rests in the heart of man; like a predominant disease, overcomes all medicines. There is nothing that God doth to him, or that he enjoyes, but this evil destroyes it both: that evil disposition overcomes it, and the evil of miserie falls upon him; which all his witt, and weary toiling cannot avoide.

1. If he meddle with the Word, there is an evil Infidelitie and Lust that eats it out: and yet, he saith, There is no hope.

2. If he pray: there is an evil of selfnesse and pride, that conceives hope from what he doth.

3. If he seek to know and comprehend, yet, there is an evil stubbornesse, that he will not yield.

4. If he get the World, there is an evil of guilt and want that destroyes his hope and confidence: Nay, there is no evil befals man, but there is a greater with man which he sees not, but covers all he can: untill God take him from himself, and make him a new man in Christ.

And yet saidest thou not, There is no hope. Yet thou blessedst thy self in new aid, and not brought to seek help at me: So that,

Till all mans hope in the flesh be destroyed, the help of God in mercy; never relieves him.

As with the *Prodigal*, and those in the Ship, *Lord, save us, we perish.* The hope that *David* had in his high mountain, turned away the face of God, and in numbering the People 72. *He was past hope in himself, that he hoped to see the goodnesse of the Lord in the land of the Living.* The *Pharisees* was strong in this.

1. For till then, man never prayes nor seeks to God in earnest: but to the World, and to the Arm of Flesh.

2. For this fights against faith more than all, and nothing so opposite.

3. For this is the proper effect of the truth, to destroy the fleshly hopes in mans heart: and to root it out, that he may seek to another.

4. For

4. For till then, man never denies himself, till he be sensible of his real misery; and sees and finds no help in the World, or himself, to avoide it.

1. All the poor ease the World hath, is to nourish his hope; for all the good he hath is nothing, but feeding him: self with hopes of more good: and so long as he can keep this conceit alive in his heart, he will not trouble God.

1. See the ground of his hopes. First, One hath the World, or thinks to get it; and therefore, he hopes, he shall not want: But *David* hoped, because God was his Shepherd.

2. Another hath Religion and the World, and therefore he hopes, he shall do well.

3. Another, he hath much light, and many feelings of joy, and he thinks, that all will be well; but none hopes in God.

2. See the endlesse goodnesse of God, that in crossing, blesseth them; and in destroying hope, stablisheth them in himself, when the restlesse heart is past hope: saying, I have gotten the World, and looked to my wayes: but the Rebellion of my heart is that, I have no hope: Then saith God, If thou hast no hope in the World, nor in thy Self; then hope in Me.

SERMON VIII.

Psal. 81. 10, 11. *I am the Lord thy God, which brought thee out of the Land of Egypt. Open thy mouth wide, and I will fill it: But my people would not hearken to my voice, and Israel would have none of me.*

THis *Psalm* is a *Psalm* of Praise, ordained to be sung in the Feast of *Tabernacles*; when from the fifteenth day, till the two and twenty, they feasted in boothes; as Levit. 23. *To put them in mind, how they dwelt as strangers in Egypt, and were thence delivered: and after forty years in the Wildernesse: where they dwelt in Tents, daily to be removed at Gods appointment: and they to live by Faith in*

in all Covenants. Shewing the life of man, that though he dwelt in Tents, as *Abraham*, and have no habitation nor succour, nor power to defend him: yet God helped them in all these straits: wherein,

1. He exhorts them to praise God, with Psalms and Instruments.

2. Reckons up the great benefits of God in their deliverance, both in *Egypt* and the *Wildernesse*: where he gave them a Law and everlasting Testament.

3. Adding the promise, that he will be their God still: if they will trust and fear him: of which,

4. He shews a reason, why they should have none other Gods, *viz.* because he is their only God, *that brought them out of the Land of Egypt*, and confirms the promise, that he will be the same still.

5. Then he upbraids them, and shewes: how, notwithstanding all these mercies and truth, they forsake and would not hear him.

6. And so the righteousnesse of his Judgement in forsaking them, with an aggravation of his judgement; by remembring what they had lost, and might have found. *I am the Lord thy God.* Why shouldest thou have any other God? I am only *He*: all thy devices have failed, but I was alwayes thy refuge, none could help, when I helped, So that;

When man hath run through all Inventions & Lusts, yet none but God in Jesus Christ, shall be his rest and stay: and the heart simply believing, & acknowledging: this is only happy.

How often doth he urge this in the *Prophets*? *I am God alone, and beside me, there is no other: Who can measure the Heavens, or gather the Earth into his fist? who can tell things to come. I only have laid the foundation of the Earth.* The Prodigal would needs have others: yea, be a God to himself, but was fain to flie hither; *David*, Psal 73 confesseth, *I have none in heaven but thee.* Thus cryed the People, when *Eliae* offered Sacrifice: *The Lord, he is God: the Lord, he is God.* Pauls righteousnesse was but drosse, none but Christ, and him crucified.

1. All other things are but deceivable snares of Satan,

and all our toyl and hope? are but our own sorrows; for to this we must: and he must either be our best rest and friend, or woe to us. These may flatter a while, but he must give life, or else we die.

2. All things live by him onlie, much more mans Soul, which hath no life in any thing else, as the body hath.

3. This is the whole Law and the Gospel.

4. And God and the Faithful are joyned; and made one in Spirit, like Father and Child, Husband & Wife, so that, offer what thou wilt; they cry none, but my Father, and my Husband.

1. But the dark World, which is blind, hath incroached upon Gods Inheritance; and shut him out of the hearts of men; that they cry, *Any God, but this God*; So the *Jewes*, *any but Christ*; *Barrabas*, or any Murtherer: As.

1. See how the World and the Strength thereof is trusted and relyed on; that they say with *Israel*, *These are thy Gods, which brought thee out of the Land of Egypt*.

2. See how it is loved, and how it is sought and delighted in.

3. See how the want and the losse thereof is feared, and sorrowed for.

4. Yea, how willingly man serves, and becomes a slave to it; and yet this great and terrible God, this good kind and merciful God; and his sure word & promise not regarded.

2. So that Faith is a simple and single hearted thing; casts off all power, wisdom, and good of all things, but this only; and like a chaste Wife, cleaves onlie to her husband; and cryes out with *David* against all Satans temptations:

1. When he offers plentie and fulnesse, nay, none but God and his Christ. 2. When he offers Righteousnesse and Wisdom to look at; nay, none but Christ.

3. When he threatens & drives man to seek to the arm of flesh; nay, none but God & his power; yea, when he draws to sin through lust, yet with *Joseph*, *No, I cannot sin against God*.

 So

So that Faith is only the preservative: As in the Martyrs: who, for this God, forsook Father, Husband, Life, and all to be joyned to this God so good.

For, while God was a God to *Israel*, all Nations fled before them, and feared them, no want nor miserie surprised them; but they were filled to the full with all good and satietie: and while man sits under his shadow simplie, he is safe: he needs no power of man to support him: nor riches to fill him: For he hath a joy, peace, and riches, and goodnesse, that the World knows not off, because it knows not him.

3. Let everie man try, who is the Lord and God of his Soul. One saith, O! riches is the onlie thing: another, Nay, drunken and merrie companie is the onlie joye: another, Nay, youthful sports, and pleasures the onlie Heaven: another, Nay, the great *Babel*, that I have built for my honour: another, Nay, but I have none in Heaven, nor in Earth but thee alone.

Which brought thee out of the land of Egypt, I helped, when thou wast not able to help thy self; I freed thee, when thou wast a slave, and I delivered thee when thou wast in danger, & I supplied thy want, when thou was readie to faint, & wilt thou have any other Gods but me

For they thought not of it: *Moses*, a weak man to deliver them, What straits were they brought too, & still he fred them: So that,

God ever witnesseth his power, and truth, and love to man, in his greatest weaknesse and miserie; and then doth man ever find God to him the nearest.

What straits was *David* in, in all those bitter complaints: and *Israel, when they wandered in the wildernesse, and had no City to dwell in*, Yea, *out of the deep have I cryed, and thou helped me. So when we were in Egypt, nearie of that bondage he brought us out*, Yea, the Prodigal, what straits was he in: and was received to mercy: This is the Type of our great Redemption, manifested in the Gospel. 1. For then doth man most purely believe, & Gods love most apparent. 2. These straits & wants God brings man into: that he may shew man his

power,

power, and man may believe him. 3. Then doth he Seal up the truth of his Word and Promise, which man in fulnesse calls a lie.

1. No marvel then, though we have but little appearance of Gods love, when we are readie to burst with fulnesse, and satiety of conceit: sin bites, but we feel it not: we can shift it off, and Christ came onlie to sinful man: want presseth us not: need makes us not run. We live in *Egypt*, but we would live there and fill our bellies, and so seek no deliverance. For we feel no bondage, but know, that this *Pharaoh*, a devil; will root us out at last, as to *Israel*, when they fled to him for help.

2. So that straits and bondage in our selves, and the World, makes God great to appear for, *Where sin abounds, there grace also.* O! what straits were the poor Martyrs put too, when all was taken away. Their joy turned into sorrow, peace & freedom into war, & bondage and jeopardie of death everie hour, and yet, How did he deliver them? how did the light break out of that darknesse? *The wicked, who being in honour,* Psal. 49. Yet dying, passe from house to grave with woe & welladay: These passed from the prison, to the fire with joy, and with singing; *I have seen, I have seen, saith God, the affliction of my people in Egypt. I remember my Word to Abraham, Come therefore, & I will send thee to deliver them.*

But he cannot say so to us; I see the desolate & mourning Soul of my people, lying groaning under the bondage of sin; Nay, they are full, rich, & increased with goods, &c. Therefore, I will not cast my Word upon them in vain: For they are not fit subjects for my mercy: A merciful man indeed hath ever an open heart and hand to the needie: So hath God: But the rich he sends emptie away. The deliverance is more urged in the Old Testament than any work that God wrought: both by *Moses, Samuel*, and the *Prophets*: And what wonderful Sacraments for remembrance thereof did God institut, as the *Passeover* and *Paschal Lamb*, because it was a figure of our eternal redemption. To teach,

That the life, joy, & comfort of man is continued till the same way of faith, & promise: & power of God,

whereby means was first [illegible], that this promise might still live in mans heart. *I am the Lord thy God which brought the out of the land of Egypt.*

1. For man is as weak in himself, and Satan as strong as then: For as God gave life to man, and he only continues it: so he gives grace, and continues it: & thereby we live. His Word endures for even *Paul* was received to mercy, through grace: and the same Christ still lived in him. So he often exhorts to continue in grace, and to be grounded and established in grace: & to live by faith.

2. Not as wise unbelieving men, who having tasted of the good word of the Lord and knowledge of the Mystery of the Gospel, with *Israel*: turn back into *Egypt*: or become wise and righteous in themselves, and so cast off the Covenant. And thus with many, they were sinners: and God received them to mercy: But now, these works is out: beginning in the Spirit, but ending in the Flesh. Alace! Is sin losse burdensome than before, or thou lesse guilty? or is God more beholden to thee, than formerly? Or hast thou some store whereby thou lives, no? as this was the first, so it must be the daily food to live by, even this promise, never to depart from us: But that man, still seeing and feeling the burden of his rebellious heart, and thence cry and pray, and he shall be delivered.

3. It is not preying, pratting or talking: or soaring high into the air, or storing Manna, or lusting after Quails: but to attend on his hand who brought us out, and will deliver us, if we be not lifted up above him, nor drawn from him: but with *Caleb* and *Josuah*, rest constant in his Covenant.

Open thy mouth wide, and I will fill it. As I have been a God of mercy, so I will be still: *Ask, and I will give thee:* renewing the promise, that they may still believe, and cleave to him, commanding them, without any condition, on their part: for his promise is free, that neither sin nor weaknesse, nor failings: but open wide, and I will fill all these wants: So that,

There is an endlesse riches of love, truth & all good-

nesse

nesse in God, to satisfie all needs and desires of man: which shall never be wanting to open, and praying hearts.

With thee, is the Fountain of life, and in thy light, shall we see light, Isa. 55. *Come, buy Wine and milk without money, &c. and let your soul delight itself in fatnesse. Every one that thirsteth, Comes drink of the Well of the Water of Life, freely,* Luk. 2. *He fills the hungry with good things.* Psal. 63. David *prayed, and he filled his soul as with marrow.*

1. For he fills all things with his fulnesse. *With him is fulnesse of joy: he sends rain to the dry ground, he feeds the ravens, he cloathes the Earth with herbs: all things flow from him.* Nay, he hath so filled the treasures of Nature, that there is not, nor can be a vocation, much more, there cannot be an emptie Soul with whom he had nearer Communion, than with all creatures: But if it be not filled with the Word, or something else, *he fills it.*

2. For all things live by him: take away his power, and man dies; his blessing, & man wants, his Wisdom, and man wanders: But our mouths, and hearts are straitned. We cry not, unlesse to the World, there we open wide: saying, Give me riches, or I die, *&c.* So that the mouth of Lust is like the grave, never satisfied: But to him we seek not: we are full, and our hearts are straitned. We are like a man shut up in little ease: where he finds no rest, and the Wall so thick, his cryes are not heard, and so none pities him: So we in the World our hearts are pinched there, and yet the Walls of the World so thick, that the cryes of the Spirit is not heard.

When a man wants Bread, how plentifully doth he cryet with an open heart in true necessity, and yet like sleeping men, we dream of store, and beg not.

1. We are all knowing, wise, & righteous, devote men, but not praying hearts. O! the heart of man, that hath his senses so bound up, and benummed as with opinion, that he is fallen asleep and prayes not; nor wants nothing, but to satisfie the Flesh, for, if ever the heart were open, & cryed indeed, it should be heard.

2. But

2. But know, that the time will come, when we shall cry, and call, knock and weep, and not be heard: *Like the foolish Virgins*, and *Israel* here: No, they were wise, and rich, and righteous: and they cryed not.

3. What ever then straitens the heart towards God, and stops the cryes of the Spirit is a work of Satan; though the fairest gift that ever we received: But alace! praying dayes are gone, the time was, when thou went mourning and praying in thy Spirit all the day; and in thy verie dreams, and now thy verie prayers are but dreams, and all thy store is but windie emptinesse. Alace! hast thou not as much need of his grace as ever? is not thy pride, and false knowledge as great a snare as ever? was thy wanton fits yes sure, & as odious to God

But my people would not hear my voice: Here is his upbraiding of *Israel*, for their securitie and hardnesse: appearing chiefly herein, that they cast off his Word, *and would not hear*; Nay, cast him off, *and would none of him*: This is a fearful hardnesse, that casts off God and his Word, and sought other inventions. So that,

When man casts off the Word of Christ, all blessings and joyes is shut up from the Soul of man: and when he casts off God from being his God: death & destruction must needs follow.

So to *Adam* and *Saul*: and this is complained of by the *Prophets* more than all, Psal. 50. *What hast thou to do to take my Word into thy mouth: and hast cast my Word behind thee*? And this was a fearful sign alwayes, of the hardnesse of the *Jews*: *That they would none of Christ, nor his Word, as* Joh. 10. *I told you, but you believed not*: *nor they would not receive his Testimonie*: Nay, Joh. 1. *The Word of the Father was sent a light into the World, and to his own, but they received it not*. And here *Israel* believed not his promise, that God would do thus to them: nor have God to be the ground of their rest.

1. For when man casts off his Word, & Christ: he is put to other shifts, & seeks other inventions: & walks in darknesse, and knows not whither he goes: Like an unfaithful Son, who dare not trust the truth and love

of

of his Father that hath brought him up: but layes up a portion in secret, and gets friends abroad: and after a while, being thereby hardened casts off the Father quite.

2. For the life of the soul is hid & laid up in this Word. Pl. 3. 5 *Our life is hid with God in Christ.* Forsake this, & forsake life: It is the treasure of the Kingdom, all good is promised here: the Soul hath no certaintie nor foundation, but in this promise in Christ.

3. For God hath sent his Word & Christ into the World to seek out the forlorn spirit of man, that is misled by the flesh: and covered under the vail of the World; saying, Go seek & find out that desolat stranger. Thus he offers life, if it will return: But in steps the blind Reason, & Wit, and Flesh of Man, secretly whispering: Now this is a blind way: First, lay a good foundation: get the World, and something to look at, then trust: so also, be circumcised and keep the Law, and then believe: Still the Soul a little enlightened by the truth, saith: But sure this is not the way, me think, I hear, & see fair way opened, and that is, Christ is only *the way of Life*: no saith the flesh, Unlesse we be circumcised Christ cannot profit.

1. Thus to all unbelieving hearts, the Word of Christ is still cast off: for first, 1 It is foolishnesse to it that a man should forsake the World, live by faith, follow God with *Abraham*, he knows not whither, suffer the losse of my own Will; nay, of my Wit, nay, of my Life: and all this is a foolish way.

2. And it crosseth the heart of man (which he will needs have) for rather than he will want that, he casts off Christ himself with him, in Matth. 19. *He went away sorrowful.* So that mans infidelitie is still nourished by fleshlie Reason, and fleshlie Lusts, which fight against Faith. 3. Thus the World trusts any thing, rather than God and his Word: For, 1. The World saith, Hearken unto me, and seek me, & ply it, and be diligent, & I will fill thee with fulnesse? and thou shalt not want.

2. So lust calls, Come, I will fill thee with mirth, and pastime; idlenesse delight thee with pleasures: and yet the heart is sorrowful.

3. So Reason, I will lead thee the good and safe way, behold thy Righteousnesse, Wisdom, &c. What needs thou fear These are the promises of God, and of his Word.

4. Nay, saith Christ, These will fail: *but come thou to me, and I will ease thee, and deliver thee, and redeem thee from all bondage.*

3. Nay, We, that are traders in this Word, yet how is the heart thus from the simplicitie of the Gospel, and so gets no good thereby.

For, 1. We gather conclusions from it by strength of Witt and Art. We frame it to our conceit. It begets strong opinions in us; and we frame tricks, and self-holie devices all out of it: which are but the Froth of our fleshly brains. But believing, not from a broken heart, tender & relenting, We call opinion believing; and so as among men, it is too true a complaint. That plain dealing is gone: So in Religion, plain dealing is lost. We professe the Word, and trade in it, and cast it off when we have done.

2. Or we confound Law and Gospel, because not he hath power in us. We set one in the room of the other, and make the Gospel effectual by the Law; and not the Law fulfilled by the Gospel.

3. Or we make the Word subordinate to man, and not man to it, laying a foundation in our selves of good qualities, and building the promises thereon: when it is free without conditions. We judge the Word, and are masters of the Scriptures, and are not guided & governed with it.

4. Or we seek a sign or a wonder, that may confirm the word to us, that we might feel some joy & peace; that we might know some assurance: But he saith, I have given thee a sure Word, to believe that; but in all we cast away God, and his Word; and hence it is we get so little good by it.

5. But happy he that sticks to this God & Promise, it shall not fail. Speak the Word, and my servant shall be whole. What a mighty Faith, that believed the Word, and was healed?

6. But

6. But this shall be a heavy VVord one day, when the Son stands condemned at the Bar, and the Father saith, Now thou seest, what is become of thy Rebellion. I was thy Father, and never wanting, or did I ever fail thee. I promised, thou should not want, and gave thee my Testimonies. I sent my Son, a man like thee, he brought my Will to thee and my Promise, but thou would have none of me: but thou would have the VVorld, and follow thine own VVill: Thou trusted in thy own Power and VVisdom, and Righteousnesse, and Holinesse: Now plead, if thou can: therefore, not I, but that VVord which thou hast cast off, shall judge thee.

Then I gave them up to hardnesse. VVhen mans heart is turned from the VVord of Truth, he usually hardens in some fleshly way, So that,

No greater judgement befals man, nor surer sign of Gods destroying VVrath, than when God ceaseth to call, and worke with man, but leaves him to the lust & hardnesse of his own heart.

Thus to the old VVorld, *I will no longer strive with man.* Rom. 1. *He gave them up to vile affections,* The *Gentiles,* he suffered them to walk in their own VVayes and Counsels, Joh. 17. *I pray not for the World:* These he leaves, if man have tasted the good VVord of God, &c. and fall from that VVord, he is left impenitent. Thus the VVorld, when a man grows hardned, that the Father can do no good, then he casts him off.

Two things hardens above all. First, Fulnesse of the VVorld. Secondly, Knowledge of the VVord, without the power thereof.

1. VVhat may we then fear, when all our former working hearts, are turned into hardned knowledge & presumption. For First, where is our weeping and mourning dayes? where is that melting and trembling of heart before the VVord? VVhere are those cryes & prayers after Christ and his Truth. Nay, all is turned into secure talking, or dead-hearted profession: that now is it but a dead Letter. God is not with the World, so that we may say as Deut. 5. *I have heard all your*

Words,

Words; But, O that there were such a heart: we fear the plague & sword, & tremble when it approacheth: but no judgement like to this; when God leaves us to all these, and suffers man to walk in his own course to his destruction.

2. But well-worth tender hearts, whose minds are drawn from the World, & from all things of himself, what ever he feels, yea, though but death and sorrow; yet joy and peace shall come, & he will soon confound all enemies

SERMON IX.

Exod. 12. 21, 22, &c. *Then Moses called all the Elders of the people of Israel, and said, Chuse you out, and take for every house a Lamb, and kill the Passeover: And take a bunch of Hysop, and dip it in the blood that is in the basons, and strake the lintel, and the two posts of the door with the blood*, &c.

WHen God intended to bring *Israel* out of *Egypt, viz.* Man out of the bondage of sin and Satan, and bondage of corruption; He sends *Moses, Aaron*, and the *Prophets* to guide them according to his will, according to the promise made to *Abraham*, and now to be accomplished by *Moses*. First, He sends him with assured confidence of his assistance.

2. He hardens him against *Pharaoh*, & ceaseth not to plague *Pharaoh*, till he make him yeild, though against his will, and so makes way for the deliverance of *Israel*, *Israel*, a figure of the Kingdom of Christ.

3. As they lived in *Goshen*, where was light and plenty; yet in bondage under *Pharaoh*: So we under the light of the Gospel, yet bound in infidelity, and lust of the World.

1. Because we stick not to the Covenant, or because the time is not yet come.

2. Though the promise was made to *Abraham*, and stood fast in him, yet for the present saw little hope of deliverance, so we though the promise be revealed in Christ,

Christ, yet to our unbelieving hearts, little hope of deliverance, But still in bondage under Sin and Guilt, & the World.

3. When they were past hope, after four hundred years bondage: God sent *Moses* to deliver them, by an unlikely way; even nothing but the Word of God. So, when we see least likely-hood in the flesh, God sends a mighty VVord to destroy sin, and to restore us to freedom.

4. After he had laid manie judgements upon *Pharaoh*, still lesse hope for *Israel*; because he hardened & grew more raging.

So with us, after the Word hath discovered man to himself, he sees no hope, but burden, & bondage doubled

5. Yet after they were brought out of *Egypt*; yet far from the Land of rest, because they walked not in the life of the Covenant, but after their own lusts; So we have much to be suffered, and our Will and the World to be crucified: But when he intended to bring *Israel* indeed out of *Egypt*, then he destroyed the first-born, even the strenght of *Egypt*, in whom their name and power was to be continued, and so he dealeth with us, *viz.* When he intends to deliver the captive Soul of man out of the hand of Satan, he destroyes the first-born, *viz.* Our infidelitie, and all that power & strength which Satan reared up in man, and so brings *Pharaoh* low, So that,

God never delivers his people, and brings them into rest and libertie, till he hath first made them weak, and brought down their strength, and laid them low in lamentation, and woe, Psal. 107. 12. *He brought down their hearts with heavinesse.* So with the *Prodigal*, and with *Paul*; He struck him blind to the earth, and took from him all his *Pharisaical* strength: as Phil. 3. Yea, *Davids high mountain must be taken away, that he may seek to God and be delivered.*

1. *For all that which is born of the flesh is flesh, & must* be destroyed, else, how can the Spirit live and be free; all that strength we have, whether of confidence, self-

assurance, joy, &c. arising from Riches, Wisdom, Power, and other gifts and qualities of nature, are but power, whereby Satan rules in man: *Pharaoh* was Gods creature, but perverted against God, and thought to keep *Israel* by strong hand; So all the riches, wisdom, &c. are his gifts but perverted; when we think to live and stand by them; Therefore must down.

2. Yea, *Pharaoh*, and his hoste must be drowned in the Sea, even in that hearty, sorrow & deep humilitie, that will drown all Pride, and self-righteousnesse; or, what ever else lifts up man.

3. Thus doth God bring man to trust him, by making void all other strength to trust to.

4. For all divinity, power and strength is affirmative, or positive in Christ: only negative in us: In denying, in forsaking, in crucifying, &c. So that Christ may live positive ie in us: which cannot be, till the chief of all our strength be subdued.

1. But do we not with *Pharaoh*, still harden our hearts, and will not yeeld, though God send Famine, yet, we recover, and harden thereupon; Though Plague, we escape & live; & we depend thereon; We see and taste sore plagues; but the World, or something creeps in, and shuts us up in bondage and darknesse.

Nay, though we feel smart and want: Yet, we *Pharaoh*: Satan, Mammon lives in us; and we cleave thereto: for *Pharaohs* hardnesse is in us all in the Root.

2. Well were we, if our First-born, even all our fleshlie power and conceit thereof were slain, and that we were brought low enough in the flesh, that *Israel*: the elect soul of man, might passe on towards rest, according to the promise.

3. But the worst of all is we feel no bondage; nay, we fear our first-born should die: The World is no burden, but a pleasure, Sin no sorrow, but delight: We like so well in *Egypt*, that we dream not off, nor despare not a departure.

4. But if God mean us good, he will kill the first-born of *Pharaoh* in us, and that by his only Word, and Messen-

Messenger, *Moses*, ahsty man: and yet God performed everie Word that he spake, so we fight against the power of darknesse in you: else, were it more pleasure to us to tell you of Life and Freedom. But it is not our message. We must first destroy *Pharaoh*: & then *Israel*, the poor bond Spirit of man shall hie and be saved.

5. There will come a destroying night to all men.

Then Moses called the Elders of Israel. Now before *Israel* was to depart: He ordains the *Passeover*: that seing there should be such a destruction, lest *Israel* should therefore doubt of the promise; he gives them a sign or token of safetie. As Christ did, *When the Shepherd should be smitten, and desolation seen in the Earth, and that Christ was to leave them: then he gave them the Sacrifice of his death*, to assure them, though he should die, and they suffer afterwards: yet, this should be a sign and seal of their deliverance from death and hell: Therefore, he 1. gives a command to keep the *Passeover*, ver. 21.

2. He prescribes the manner, *Take the blood*, &c.

3. He adds the promise, *For when I see the Blood, I will passeover.*

4. The stablishing of this as a perpetual ordinance to *Israel*.

In the first, he layes down the matter of the Sacrifice, the latter how to be celebrated: This ordinance was called the *Passeover* of the *Lamb*; the other was called the feast of the *Passeover*.

This was to be eaten in their private houses the fourteenth day of the first moneth *Nisan*; the other was to be kept seven days, and was called the feast of the *Passeover* or *unleavened bread*: So that this is properly the *Passeover*, the other the *Feast*: This is the Sacrifice of their deliverance that night; the other a Feast of rejoycing for that deliverance, Wherein their was a holy convocation the first, and last day, *viz. A remembrance of the Lords mercie to them, and a teaching it to their Children.*

1. The matter of the Sacrifice was a *Lamb* of the first year, figuring Christ a *Lamb* without spot. 2. The

2. The taking of the Blood and sprinkling, it was a figure of his Death. So that all this, was but to lead *Israel* to Christ, and to wait on the Promise made to *Abraham*. That though they should hear a cry throughout all *Egypt* for the death that was among them. Yet that they should stick to that Word, & behold this sign, that they should be preserved. So that,

The whole Word of God, and all the Sacrifices given to the Church, are given to lead man from all things to Christ; and the stedfast sticking to his Word and Promise, whereby they shall be preserved in all extremities. Isa. 55. *Behold, I have given him for a ensign, or witnesse to the people.* 1. Cor. *He is our wisdom, Righteousnesse, &c.* Joh. 14. *I am the way, the truth, and the life; My servant whom I have chosen, My beloved, in him whom my Soul delighteth: All the promises in him are, Yea, and Amen,* They all run upon him *in Christ, through Christ, by Christ*; And this was the Word of the Father, *Who was in the bosome of the Father, The Light and Life of men: He took flesh, and dwelt among us, and God hath laid help on one that was mighty; and as many as believe this Word, shall not perish, but have life.*

1. For such is the distrustful and unbelieving heart of man, that he hath given all things to draw him to believe, His Son in the flesh, and fleshlie Sacrifices and signes, that man may see the accomplishment of the Word before his face.

2. For the whole Word of God is nothing else, but a declaration of Gods purpose, touching his pleasure, towards man and that Salvation which he determined in Christ; only declared to man, that he may believe: And therefore, hath given him the Word, Christ, Sacrifices, and manie wonderful miracles and great works on *Pharaoh*, and all enemies, that they may wait on that Word, and stick thereto.

3. And thus Christ himself dealt with his Disciples, saying, *You are all sorry to hear that I must leave you, And believe not that I shall rise from the dead: your hearts will be shaken this night, but I shall die, and rise again*

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and that I will be present with you by the Holy Ghost, whom I will send, and abide with you: Take, and eat, this in remembrance of me, that so you may not flie to any other help nor be discouraged with any temptation in the World: For I will be with you, and not forsake you: Therefore, when ye meet together, eat this Passeover; and least, and make merrie in me. For though I will judge the World by my Word, yet I will passeover you that believe my word, and in my Name.

1. But, woe to the World, because of unbelief: God hath promised, and that Word shall be performed in Christ to all believers. This he hath Sealed by manie signs, and yet we believe any thing rather: The World promiseth, and sheweth lying signes: and we believe: Satan promiseth, and sheweth lying wonders, and we believe: But God hath given his Son, and we believe not: *This is the condemnation, that light is come into the World*, &c.

He hath given signes, and yet we believe not, he hath passed over others, and saved us from great dangers: and still we believe any thing before him.

2. Yea, and of all things, men are least led hither: any thing but Christ: We get knowledge by the Word, and depend thereon, and proud thereof: it lifts us up, but brings us not down to seek hither. Nay, by this word we will needs comprehend God and his Power without Christ: *when all power was given to him*: Yea, of all other, the Righteous & Religious man could not abide him, nor, walk in his ways, as *Scribes & Pharisies*: So we become righteous, and will live thereby: We run into a thousand opinions, and devices, and inventions, but Christ despised of all. We provide Lambs and feed on them, but not on Christ.

And yet we see Gods way was alwayes a low way: He, a silly Lamb, and now ordinarie food of Bread & Wine, that hereby, he might reveal the great Mystery. They are poor and common, that he may crosse Mans curious devices, and that the flesh may see no beauty in them, but in him onlie.

1. There

1. There is outward Elements set before the common senses of man.

2. The Word, to inform the understanding.

3. And Christ and his Spirit to feed the heart, and spirit of man, that he may believe.

4. So that all the Word and Sacrifices are nothing without Faith, as in Heb. 4. This leads past all figures. Yea, when nothing appears but Death, this finds Life. This gives a place in the heart of man for eating of the Lamb, *Bread* and *Wine*, a silly thing, where the heart is not led further.

It is not knowing, talking, or doing the thing, but believing that Word, and resting thereon: Now, the use and manner of the Sacrifice lets us see the life thereof, *the sprinkling of the blood*, the death of Christ; that in his death is accomplished our Redemption; *The Lamb without spot*, him, who was innocent, doing good: loving all, hurting to none, in whom dwelt all righteousnesse, and yet he must dye, that we may live.

In this, death is the assurance, that by suffering come life: when this Blood is sprinkled on the heart of Man, that the eyes of man be still here, in all wants & straits to wait in Faith, here to receive life: As also, by death and suffering, the losse of all things in patience, we are through faith made Victors over all. The sprinkling of the Blood, was a sign to *Israel* of safetie, and of their deliverance to come: So to us, This Sacrifice is given to draw our eyes from all other things to Christ only.

SERMON X.

Isa. 28. 14. 15. &c. *Hear the Word of the Lord ye scornfulmen, that rule my people, which are in Jerusalem; because ye have said, We have made a Covenant with Death, &c.*

IN this Chapter, is laid down the woes denounced against *Israel*, for their hardned securitie, and contempt of the Promise of God in the *Messiah*; whereunto, through fulnesse they were fallen. For fulnesse

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begot Pride, and that made them even drunk as with wine: and so careleſſe and ſecure.

1. He pronounceth the woe, and then ſhews their preſent eſtate.

1. Under pretence of their priviledges, they were lifted up in Pride.

2. Beſotted with VVorld and ſenſual pleaſures; as men drunk with wine, and hardned in all. Two things made them proud.

1. Their priviledges of being Gods people.

2. The fulneſſe of the VVorld and long peace, & this defection was grown generall.

1. The People, they were lifted up with a ſingular conceit.

2. The *Prieſts* and *Prophets* were grown drunk and beſotted.

3. Their Princes were high minded, and ſcorners: And ſo at laſt; in theſe VVords he proceeds to judgement againſt *Iſrael*; ſhewing what ſhall befall them, and ſo Propheſies of the Captivity following. In which, he declares formally as in all Courts of juſtice, for the defence of the King his Crown and Dignity: For herein the cryme being notorious in the Countrey, and appearing ſo before the inferiour Officer: they are referred to the judge, ſpecially ſent by the King: before whom they are to receive their final tryal and judgement according to deſert: VVhere, 1. They are called to the Bar, then the Judgement preferred, and found witneſſes produced. ſo judgement and execution. So both God here. He calls them to the Bar: by their names, ſcornful men, that rule *Iſrael*. He prefixes the inditement againſt them, becauſe they had caſt off the VVord of the Lord by carnal confidence and ſecurity, and ſo were hardened againſt God: VVhich confidence appeared in three particulars, wherein they promiſe ſafety, though God had threatned the contrary. 1. From death. 2. From guilt, and Hell. 3 From the Croſſe, together with the ground thereof, vanity and falſhood. Three VVitneſſes he needed not, for they out of their

hardneſſe confeſſe: He proceeds to judgement: wherein he, 1. He layes down the ſafe eſtate of *Sion*, the Church: in that he hath there laid the Foundation and Corner-ſtone, Jeſus Chriſt: and the ſafety of all that build thereon, *He that believes*, &c.

2. And then the judgement of the enemies, as 1. That they ſhall have right judgement by him. 2. That he will diſannul all their hopes of ſafetie. &c. 1. Note their preſent condition, and what had brought them to it, *viz.* Their fulneſſe, and peace, and conceit of their priviledges above others; So, that had made them now ſcorners of Chriſt, & his Word, by the *Prophets*. So that, Long peace, and plentie, eaſe & fulneſſe in the World covered with a conceit of Redemption by Chriſt, doth uſually harden man againſt God, and cover man from himſelf, that Chriſt and his promiſe: his wayes and Religion are deſpiſed and little ſet by: Which, for the moſt part brings a heavy day in the end.

Thus the old World mocked at *Noah*, and Pſal. 10. *Tush, there is no knowledge in the moſt high*, let him do his Word, that we may ſee it: Thus the *Phariſees* being full, deſpiſed the righteouſneſſe of God, & made a mock of Chriſt; See what end it brings, Prov. 1. *Becauſe they deſpiſed my counſels*, &c. *Therefore ſhall they eate the fruit of their own wayes*. As in *Conſtantine* time, when the Church enjoyed reſt from their enemies: and that they had peace through the Chriſtian World. Men became wanton in knowledge, and fell from the truth of Chriſt, into foul errors, to the very denying of Chriſts Godhead, and the Holy Ghoſt. So in times of peace and fulneſſe, Religion is made but a matter of diſcourſe not of practiſe.

1. For two things make all things eſteemed, Neceſſity, Delight: But when the heart is fatted up with the World, he feels no want of Chriſt. And for delight, he hath none: for he never felt the ſweetneſſe of his Love and Reconciliation.

2. For the fulneſſe of the World embraced, eats out the life of Religion: As the thorny ground choked the ſeed

seed & *Davids* high Mountain: And Christ saith, *How hardly doth these enter into Heaven.* So that, though the World laugh and seems pleasant for the present; yet in the end, it is a miserable comforter. For, though *Israel* was now full, and despised the honny Comb of Christs death; yet afterwards, were carried captive; they were forced to sit by the waters of *Babel* weeping, and drink their own tears: as those, Psal. 37 *Who had what they desired, yet were they set in slippery places: and suddenly went down to hell.*

1. This is too plain in experience, peace and plenty have been our portion many a day: We feed of the fattest, & baist our selves before the fire; we feel no smarts as do others; nor are we pinched with famine, nor hear we the fearful noise of the drum: nor are we affrighted with the terrors of an army. We dwell safe under our Vine, and are not driven from our habitation, as other our neighbours; who are glad to forsake house and harbour, lands and riches, to save their own lives. We play with our Wives and Children, and sport our selves with them for company, when others hearts are broken with cries and lamentation of Wife and Infants: and knowes not how to save them from that approaching destruction that is coming: And yet, what effect hath this wrought: even like those in *Zephaniah* 1.12. which say; *Tush, God will neither do good nor evil, and tush, we shal feel no evil.*

2. But look for it, for where this goes before, the other will follow after. If *Sodom* mock at *Lot*, *through fulnesse of bread*, yet God will meet with them. And if the *Pharisees stumble at this stone, and will not have this man to reign over them, yet the falling on them, shall crush them to pieces, and destroy those his enemies*: But *Israel* would never believe warning, till it fell upon them.

3. To be crossed then in the World, & to suffer want reproach & persecution: is a safer way than prosperity. For, by the one, man is driven to God; for want drove the Prodigal to his Father: and hereby, the flesh is weakned and crucified, but by fulnesse made strong, and

no Judgement nor bondage so great as this Security & Hardnesse and Slavery to our own Passions. But woe and alace to the poor World, who have not the World, and yet despise Christ most of any; For they are left to their own dissolute Wills and Lusts, and want education in Gods Fear as much as meet: And therefore it were to be wished, that the course begun might be continued.

6. But it is a fearful thing to make a mock of Christ, and set lightly by his Word, and to be so far in love with the World, that we esteem not his Word: it argues we find little good therein, and little comfort by the Promise: For what we find any good in we highly esteem of: and what would pull us from our pleasant pleasures, we cannot endure: Therefore was the word of the Prophets so unwelcome to *Israel*, so to us, For first,

1. The doctrine of Faith, we count foolishness and uncertain.

2. The doctrine of the Cross, impossible.

3. The doctrine of Obedience, bondage & needless.

4. The doctrine of Death, most unwelcome. Yes, what account do we make of the World, what care & contending about it, and yet how lightly we passe over Christ and his Word? But take heed, for this grows from setting light to scorning, and then to persecuting of it.

5. Pray we then with *David*, that we fall not into presumptuous sin: For this is that Word that must save thee, and that Christ, that must redeem thee: and that Promise that must comfort thee.

And thou little knows what thou scornes, even that which at Death must be thy best friend: but how can we look for him to be a friend at Death whom we have despised and scorned all our life.

Because ye have said. Here was their carnal confidence, Presumption, and Fools-Paradise; wherein they blessed themselves under the shelter of Vanity and Falshood, they would not hear of Sin, Guilt, & Death and the Cross: but thought they had a device in wit & the world to put off all these. So that,

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All men naturally labor, by all wit and inventions to put off the evil day far from them, and security and presumption: to give rest to their restlesse hearts, rather than to feel the evil in themselves, that they may find rest through mercy in another.

So the rich fooly, much goods for many dayes, so *David* blessed himself in his high mountain, and *Israel* by the Ark. Thus the *Pharisees* covered all under pretence of Holinesse, but all in vain: Nay, all cry, Peace, peace.

1. For man is lothe, to see any evil approaching to himself.

2. And mans mind must have something to bear it up, if not Christ, he runns to vain shifts.

3. Man is fallen into an evil estate of heart, which all creatures are not able to help, and he put to his shifts to keep it off as long as he can, For the fear of Hell and Death, is a little hell: These three evils pursue men, first,

1. Guilt and Fear of Hell, like a worm, gnaws daily: and but for these, man would live merrily in the world: Thus he makes a covenant with either, by forgetting or by flattering the Law, and stablishing a Righteousnesse of his own, or presuming of mercy a far off.

2. The evil of Death presseth upon us, and threatens to make an end of all Joy, Pleasure, & Riches, & leaves no Hope to man: thus we put off many dayes, & think we shal yet live long, when men of our age are gone & forgotten: but it hasteth upon us daily.

3. The evil of Adversity pincheth daily, now this Crosse, that Losse, this Sickneſſe, that Want and Trouble: this we hope to prevent and recover, & bow down in fear and baseneſſe, and husband all so well hereafter, that we shal enjoy better dayes, when it is impossible to order all things according to mans mind.

So that, all these are but vain shifts and falshood: But the only way is with Christ, to take the evil day and crosse upon us.

1. For guilt to see it, and bear the indignation of the Lord, and with the Prodigal cry out dayly, *We have sinned*, &c. And wait on Him that hath overcome Hell

and Darkneſſe, and now ſaith, *O Death where is thy ſting? Hell where is thy victory?*

2. And for Death, no Covenant to be made with it: but ſeeing the vanity of the World, to meet it joyfully, and ſay, Thou canſt do me no hurt, but take the World and the Life which I eſteem not, and open a door to that life which I ſhal enjoy.

3. And for the Croſſe, no way to eſcape it; But Patience and ſubjection to the Fathers will, who knows what is beſt to tame our proud hearts, and to croſſe us in that wherein we dote. And herein appears his love, that he will ſuffer us to enjoy nothing that will hurt us; but even this ſhall turn to our good.

Thus we all ſtrive to put evil far off, & to ſhuſle over the fearful dayes. We now think lightly of them, and play with waſters, but when we come to grapple with death, we ſhal find it no play game, Look for it, for an evil day is coming: and happy he that is prepared for that day. Take heed, leſt at any time our hearts be oppreſſed with cares of this life, or luke warmeneſſe.

Thus ſaith the Lord, Behold, I lay in Sion. Here, He firſt layes the foundation of reſt in the Church, that though it fare ill with his enemies: yet is his Church built upon the foundation of free mercy in Chriſt, and his truth revealed by him ſhall ſtand againſt all ſtorms. So that,

God hath laid in his Church, & conveyed to his People a foundation of reſt in Jeſus Chriſt, which ſhall preſerve them againſt all croſſe of Death and Hell, and no ſtorm ſhall be able to overthrow it, Pſal. 125. *They that truſt in the Lord, ſhall be as Mount Sion.* Mat. 7. *They that build upon the Rock, ſhall abide the Tempeſt.*

David calls him a *Rock of Stone*, and *Peter*, the *Corner-ſtone.*

For this is propheſied of him, Iſa. 9. *His Name ſhall be called Wonderful Counſellor, The mighty God, the Prince of Peace, &c. Other Foundation, can no man lay.*

3. Thence it is ſaid, Heb. 11. *That faith is the ground of things hoped for:* becauſe Chriſt, whom faith reſts on, is unchangeable to his.

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2. And the promise in him, is, *Yea, & Amen*; Though in us oftentimes it is *Nay*.

3. This is that, whereby *Adam* was restored, and first laid in him: whereby *Abraham* was preserved, and *Paul* delivered in greatest extremity.

This foundation is, *Jesus Christ, the Son of God, Lord of the Covenant, the ingraved form of his Image, given of the Father for the Restauration of man; to whom he hath given all power in Heaven and in Earth; and hath hid in him the treasures of Wisdom and Knowledge*: and the heart of man built on this foundation by faith thereon, cannot fail.

But the Church of *Rome* hath translated this foundation from Christ to the Church: from head to members; from that, Mat. 18. *Super hanc Petram*: and so they have the determination of all truth; & it to be received and believed, because of their testimony.

And so, that Christ is to be believed because of the Church; and not *& contra*. And thus they pervert one Article of the *Creed*, to bring all mens heads under their girdle, and that they may sit in the Consciences of men, and do what they list, without controle. They say, We are not only to believe the Church to be, but to give credit to it. To understand the difference, note *Austins* distinction of Faith; in regard of the object.

1. *Credere in aliquid*, to believe and put confidence in one.

2. *Credere alicui*, to believe, or give credit to one.

3. *Credere aliquem*, to believe that one is; or after this manner.

To believe in one, hath reference to God only: because, the object thereof must be both *verum & bonum*.

To believe or give credit to one, hath relation to his object; as to *objectū formale*, a principle for whose sake.

To believe one to be, hath relation, as *ad objectum materiale*.

The first, we agree in. And as for the second, we say, The testimony of to Church is of all humane the greatest, and can never err in the whole, nor fundamentally.

They say, *Credo Ecclesiæ*, as to the formal cause, for whose sake we are to believe all Truth: and some of them, that was inserted, *tanquam meum, cum omnia alia credendi*. And so they make it a foundation of faith: upon whose credit, they wholly depend. And this is the difference, and this we deny.

1. Because, the *Grammatical Constructions* will not beat it. *Credere*, being taken to give credit, is put with a Dative Case, and an Accusative Case: as in the *Creed*.

2. Because, there is no such certainty in their Church for man to depend on; but that which must be the foundation of Faith, must be a thing certainly known and determined what it is: not the word but the thing. For faith is not verbal but real: But according to their own assertions, the Church is a thing to them not certainly known or determined what it is.

Their Doctors divide the Church into the

Church { Essential, The Convocation of all that believe in Christ. (Council; Representative. The Bishops in a General Or, Council of Cardinals. Vertual, the Pope only.

And of these we agree not, which is the Church, on which we must depend. Some will have the Essential, as *Tride. Catech & Gloss.* upon *Gratians Decrees*, which are Popes own law.

2 *Chap.* 24. 4. 1. Some others, seeing this could not be, because it could not be known; conclude it to be representative, as *Bellarmine, Herson*, &c.

3. But the *Jesuits* of late, fearing this would prejudice the Popes Supremacy too much: concludes it is the Church Vertual, the Pope only or alone.

And so while they boast of the Church their Mother, they mean nothing else but the Pope, their Father. What foundation can there be here for man to rest on?

But we have a sure word of the Prophets, and a sure foundation, Jesus Christ, than which none other can be laid.

4. The ground then of all uncertainty in all things

is, because we build without this foundation. One man layes a foundation in the World, another, in Wisdom: another in righteousnesse: and uncertain in all.

2. Take heed of stumbling at this stone.

1. Either at his sufferings, as *Peter*: & the Disciples, at his death.

2. Or, at his poverty and low estate, as the Wordlings, *Matthew* 19. and 21.

3. Or at his mercy and love, as the *Pharisees* that judged him.

4. Or at his Holinesse, crossing our lusts.

3. See the certainty of believers. 1. They have a sure foundation, a tryed stone that abides the storms a precious stone, full of treasure: a corner-stone, that joyns altogether in love.

He that believes, makes not haste: or shal not be confounded: For he seeks no vain shifts, but sits in death & darknesse, by faith, waiting and sticking to this foundation, till the light shine out of darknesse. So that,

The only rest to man in all straits, is the sticking to Christ by faith: and waiting on the promise which shall be fulfilled in time.

Abraham waited four hundred and thirty years, *Israel*, seventy in *Babylon*, *Isa.* 30. *Your strength is to sit still.*

1. For God hath set a time appointed for every work: like a nurse which hides her self from the child: till it thinks it hath lost her, yet still hears its cryes, and comes in time.

2. God knowes it is best for a man to keep him under as yet, till his will be subued and lust abated.

1. But the blind World will needs run before their guide, and will now have it, and so forsake God and his Promise.

2. Weaklings, who would have rest assoon as they feel any disquietnesse.

3. Others that will see things before they fall; and stumble for the present.

4. Wait thou weary heart, make no haste: Fly not off

to any other shifts; nor fix on none other foundation. This will be able to keep thee from drowning: he that hath kept thee hitherto, is able to keep thee still; and he that cometh, will come, and will not tarry.

SERMON XI.

Isai. 39:5. *Then said* Isaiah *to* Hezekiah; *Hear the Word of the Lord of Hosts; Behold, the dayes come: that all that is in thine house, and all that thy Fathers have laid up in store until this day, shall be carried into Babylon, &c.*

WHen *Hezekiah* had overcome the great Hoste of the King of *Assyria*; he fell sick, & received a message from the Lord, that he must *die*: Whereupon he fell into great heavinesse, and prayed unto the Lord, and wept sore. So that,

The sentence of Death is fearful unto man, if the great and mighty hand of the love of God, do not mightily uphold him: so to Christ.

1. For this is the last enemy to be destroyed: this takes away all stays & helps in the flesh at once. We all play with it, as with a dead snake: and make a covenant therewith: but when it comes on us with open mouth, it shakes the heart of the best; if God do not mightily preserve him.

2. But if the wrath of God, the guiltinesse of our hearts, & the end of our dayes come all at once: O, whither then shall man flee? O, that man but saw and believed his own mortality! How would it pull down the pride of man, and make the World little in his eyes; and that man would but see himself on his Death-bed? How fearful is that destroying Angel, and Messenger of Death, or the Plague; when it comes to any place to them that are round about it? After this, the Lord hard his cry, and saw his tears, and gave him assurance of his life for fifteen years, with a sign of the Suns standing still for more assurance, which goodnesse of God he acknowledgeth in his Writing, from *chapter* 38. & 9 to the end

Wherein

Wherein he shews, both the misery he was in, & Gods deliverance: as *ver.* 15, &c. *What shall I say, he hath spoken unto me, & himself hath done it? I shall walk humbly in sense of my own weakness*, *as knowing my life is in his hand.* Then he acknowledgeth Gods truth and Power. *O Lord*, by these, *viz. thy Word and Power men live, & my spirit hath life in these, and that all this was of meer mercy; for in peace I had great heavinesse, but in love to my soul, thou hast delivered me from the pit, & cast all my sins behind thy back*: Yet, after all these experiences & his recovery; see how he falls to the World, to be lifted up in his fleshly portion, in shewing all his store to the servants of the King of *Babylon*; such a vile creature is man. So that;

That after so many experiences of his love, power & wrath: yet by a little ease and peace in the flesh, shakes hands again with the World, and becomes lifted up thereby to the forgetting of his God.

So with *Israel*, evermore when they had ease. So with *David, in the matter of Uriah.*

1. For the world blinds the eyes of man, & hides the glory of the Gospel: by the glory of the world, that he is lifted up; & feels nothing of mercy & power in another.

1. We see this in experience. How soon doth man forget his misery and bitternesse of his soul, the goodnesse and power of God, the weaknesse of himself, & dotteth in a fools Paradise: yea, and quite runs away from that Word he once believed and found life in: & fixeth upon that store he hath gotten: when as, alace, all his store, yea, and life too was in the hand of God, even newly delivered. How soon is that faithful confidence forgotten, & those Purposes & resolutions of miserable men quite at an end. We cryed: O, that God would deliver us, and he should be our God for ever, and presently we chuse another.

2. So that, no keeping of Faith & Comfort in God: but preserving of humility & sense of death in our selves: for as we die to the World, so we live to God: but if we live to the World, we die to God.

3. See

3. See the danger of prosperity, viz. of raising up of a mans heart without God, in carnal confidence: and turning the heart from God to his great gifts. This World eats the Word out of Mans heart, that now he lives, as though there were no God, and his Word a matter of no moment.

And now he comes with another message from the Lord to the King, that because he had rejoyced in his store, God would take it away, and his children also: and carry them to *Babylon* to be a prey and servants unto them.

In the Words, note two things.

1. His heavy message to *Hezekiah*.

2. *Hezekiahs* free subjection to the will of God, and justifying his Word.

First, He shewes, that all the riches and store wherein he glories, shall be taken from him: yea, and his posterity for whom he had gathered them, shold be carried Captives and nothing left, that he might return to his God: As if he should say, Thou hast shewed all thy store to the King of *Babylon*, and sent the newes of all thy wealth thither: Even all this shall be carried away to *Babylon*, and thy children also. Thus doth God, to destroy the hope of man, So that,

There is a day coming to man, that will turn all his riches and glory, and pleasures, wherein he trusteth and rejoyceth into want, sorrow and misery, and death & doom will sooner or latter, lay all in the dust.

Where is now the glory and pleasure of the Old World? or the Power of *Pharaoh*, the Wealth of *Job*, or the Pleasure of *Dives*, the riches of the rich fool, or righteousoesse of *Paul*? all laid in the dust. *For woe to them that now laugh*, &c.

1. For there is a way that seems good to man, but the issues thereof, are the issues of death.

2. For God will take away from men all stayes in the flesh, that he may see and know, that there is no rest but in him: for the life of the first *Adam* must be lost, that we may live by the second.

3. Thus,

3. Thus, God makes way for the manifestation of his mercy, and the delivering of Man out of Satans share.

1. Woe to the deceived and bewitched heart of Man, whom Satan hath beguiled with the Lustre of the world, and drawn from his God, who blesseth himself in his present portion and pleasure, and thinks he shall see no evil, but enjoy many a merry day, but sees not the black day when all shall be taken away.

Nay, man thinks to joyn a perpetuity here, by joyning house to house, and laying a foundation in the earth, and then he saith, Is not this great *Babel* that I have built: And so shews his Wealth to the world, or at least feeds on it himself, & saith, Is not this a goodly portion, a loving wife, obedient and fine children, a good stock and portion, a certain estate, and never a failing way of increase: what hurt can come to me? Even like the thief, who blesseth himself in his stolen riches, and never thinks of his hanging-day.

But know, though we may put off the evil day a while; and first, either bury it in forgetfulnesse, or drink down fear like beasts; or cover it with the righteousnesse of the Law? Yet God will either sooner or later, strip up our hearts, and either, first,

1. By the Word, discover that misery, that all our folneſſe cannot remove, as before to *Hezekiah*, that with *Job*, we shal *curse the day of our birth, and wish we had never been born.*

2. Or if he suffer us to run out the course of our vanities with the Prodigal; yet there will come a day, that will lay all in the dust and darkneſſe: when we shal be cast into the pit, and death comes, and will not be resisted: and then nothing but wailing and gnashing of teeth: Wailing for the Time of vanity mispent, for Guilt of heart not to be eased, for darling with the World that was so esteemed, and our friends so dear to part with: Then shal we see, that Wife and Children, Gold and Silver, that we see doted on, are but Drosse: When the *Babylonians* have ransaked our treasure,

as

as now to the *Germans*, and life taken away not to be restored.

1. Are not the fair and admired beauties now defaced with rottenneſſe, and consumed with worms: that were as smooth, ruddy, neat, and trim, as thou art?

2. Are not the rich worldlings laid low in a poor sheet, and turned to dust?

3. Is not the wise-man dead as the fool, and all the counsels of his heart perished?

4. Are not drunkards and wicked destroyed: and their name and posterity forgotten and rotten upon earth?

2. Hence we see then, whatever man establisheth in his heart, and fixeth his mind on, but Christ, must down, and nothing must be left: We all desire to learn something and to have something to look at: we will trust God, but we will have something else to look at, some sign and token; thus, man is lothe to part with all, but still he reserves some portion, some hope, some good quality, some righteousnesse to look at; no, there must be nothing left, but the *Brazen Serpent*: Nothing but Christ to look at, for all else must to *Babylon*.

3. Nay, we see how he takes away all excuses, we think to establish our posterity, and gather for our children, that each may have so much, though we fear not our own portion: but even these shal be servants, we feed them with a coal stollen from the Altar: we leave them the fruits of our covetous hearts, and so brings them into the snare for an hours pleasure, they also must into the land of darknesse: commit them to God with any portion; for if they may enjoy any small pittance it is enough, for thou shalt not know whether they shall come to honour or low degree. Let all look for this in the day of fulnesse, look for want & misery, for it will come; see thy self taking leave with all thy Friends and Riches: for *Pompey* & *Alexander* are now conquered, that conquered all the World: Yea, the best must taste of this; for Christs last day, was his heavie day, when Wrath & Death lay upon Him. So that there is a more heavie day to be endured: only mans rest in this

this day is, with *Hezekiah*: to cleave to the Word of the Lord in subjection.

When the Prophet had delivered his message, we see how *Hezekiah* takes it:

First, He acknowledgeth the Power and Goodnesse of the Word of God.

2. He submits himself thereto, in confidence and assurance, that according to the Word, Truth and Peace should be in his dayes; So that,

The Word of the Lord is ever good to man, and his only treasure on earth, and mans subjection thereto, his only freedom and rest, Isa. *How sweet upon the mountains are the feet of him that bringeth glad tydings of Peace.* It is the joyful tydings of Salvation, the Word of Life, and the Message of the Kingdom; and that wherein *David* found more joy than in all riches or great spoils: The Law is spiritual and good, the Gospel is the message of Mercy and Life; *Wisdom is justified of her Children*: And *Eli's* subjection to the word of *Samuel*, was his only hearts ease.

1. For though it fight against the World and Lust of mans heart, yet it is for the freeing of Man from them.

2. For this Word must stand though it fight against Man, and mans subjection must be his Rest; For the Word cannot be changed nor fail.

3. For hereby is made known the Love of the Father, which while the Child hath, he fears nothing.

4. Herein is more certainty, than if ten thousands had sworn it.

5. And our Subjection is, our present denying our selves, and partaking with Christ in his Death.

1. This carries the heart above all that he sees or feels, though he see nothing but death; as here, yet hereby he knows that he shal be relieved, as a man having committed murther, prays for pardon at the Kings hand: which being granted, how good is that word of the King to him?

2. And yet we see the carnal heart of Man sees no good in this, delights in any frivolous story more than this: believes any word rather than this, & yet what footing

hath mans heart in any thing but this: By this we shal be judged, and by this we shal be freed.

3. And yet we are all found fighters against this, as in Christs time; the whole world opposed him: so when God by His Word, that the Worldings and Hypocrites shall not find rest, they tush at it, and with *Esau* think they shal have merry dayes, when he saith, All thy high looks must down, and thy great portion must be lost: nay, saith man, But I will make them sure, and so he trusts every thought of his heart, rather than his word.

4. But know, the day will come, when this will be more worth, than all, and happy he that so esteems it now. And for our subjection, every man hath a will and way of his own, which he labours to uphold: and rather desires that his Word, rather than his own will might be altered: Yet, God saith, We must forsake Father and Mother, and all: But man saith no. God saith, Be content with thy portion: man covets more: So that

None loves the Word or Gods will, but he that is prepared to bear the Crosse: that man, seeing his own guilt and weakneſſe, may submit in humility, and look for mercy: then shall Peace be established in his heart, though war and trouble without: And truth shall preserve his soul, when all the World seems a lye to him: yea, though God seems his enemy, yet this truth becomes a friend.

SERMON XII.

Matth. 1. 1. *The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, &c.*

THis Chapter and these Words contain the beginning of the Gospel & the very sum thereof: When *Adam* had miserably fallen through rebellion, and become guilty of death: it was promised (though obscurely) that a man should rise of the seed of the Woman, whom Satan had deceived, that should overthrow his Kingdom, and deliver man out

out of his hands: whereby *Adam* and the faithful was upheld until *Noahs* time; then the promise was renewed: and the Rain-bow given to restisie, that still God would be good to man till *Abrahams* time. Then did God more clearly renew the same promise, *In thy seed shall all Nations of the Earth be blessed.* From that time, the Prophets prophesied most clearly of this Saviour, and with strong prayers and desires, longed after this Christ; and so, from *Abraham* till *David*, it was more manifest both in the promise to him, *Thou shalt sleep with thy Fathers, but I will set up thy seed after thee, and stablish his Kingdom: and I will be his Father, and he shall be my Son.* Psal. 132. *God hath made a faithful oath to David, of the fruit of thy body shall I set upon thy seat.* Psal. 45. *Thy throne, O God, endureth for ever, the scepter of thy Kingdom is a scepter of righteousnesse,* Whereby he sheweth, *that a King shall arise out of the root of Jesse, and the Government shall be upon his Shoulder.* Now, here is the *Book of the Generation of this King and Christ so long foretold off*, which shewes the wonderful consent of the Scripture, So that,

The whole Word of God declares nothing else, but the fall and daily falling: death and condemnation by *Adam*, and restoring by Christ; both which, being believed, become effectual to mans good and happinesse. This *Paul* Rom. 6. Gal. 1.

The first is renewed again in the Law, and shewed in all the rebellions and wanderings of men, that so man may see himself, and be ashamed: and the other a wonderful and incredible thing, that man curst and condemned, should be restored by the birth of one man. Here needs faith, as much as to believe, that the Word was made of nothing.

1. These are the two Principles of all Religion, that man see his dailie falling in *Adam*, and daily rebellion against God and his Word; daylie forsaking God, and setting up something besides Christ, which unlesse it be seen and believed, and felt; no Saviour to man. For Christ was promised to fallen man.

2. This

2. This workes death in the heart, and in this death and dayly falling, is man directed to the *Book of the Generation of Jesus Christ:* No believing of this wonder but in death, that mans meer want and misery force him to believe this Saviour. For no reason can perswade a dead and curſed man, but the mighty word of God, which man may not argue how like or unlike it is: but that is the Truth of God for ever.

But theſe are two Principles that are leaſt minded or believed. We frame a Religion of high thoughts, and make a trade of many devices: ſo that the ſimplicity of the Truth is hid by the witt and device of man. And herein, we trade for our praiſe and gain; But to believe the *Book of the Generation of Jeſus Chriſt*, this too law for their deep judgements. No, they have learned this long ſince, they have ſeen their miſery, but they are healed; they were wounded by the Word, but they have cured and covered it: So that now the Word cannot faſten on them. They are wiſe, and foreknow all things: and ſo able to awarde the blow. And for this book of *the Generation of Jeſus Chriſt*, they know it, and can comprehend it, and diſpute and prate of it, and have mangled and cut, added and diminiſhed, but live not by it; and ſo full of opinion and windie conceits of all Truth, but believe it not, that this Chriſt is the Redemption of man only, and now joyn other books to this: We dare not reſt on this without ſomething elſe to under-prope. Hence came in Circumciſion, Mans Righteouſneſſe, and Riches of the World through Reaſon; but to believe this Book, as to commit ſoul and life, and all to this promiſe, even when ſin and death bites; is the great power of God to believe Chriſt to be the Saviour of the World: So that the whole Summe of Religion, is truly to know what man is, and what Chriſt is: truely to know ſin and righteouſneſſe: the one read in the Book of our own hearts, we need go no further: the other read in the *Generation of Jeſus Chriſt*. When man utters forth but the frothe of his own roving mind and thoughts, the fleshly mind is tickled, but

no certainty; but the book of Jesus Christ is the Word of Truth, and assurance for ever. O, that we had hearts prepared to embrace this mystery. Here is the Fountain of Life.

Here is the Book of the Generation of Jesus Christ, before prophesied, now accomplished. Here note the Truth and Certainty of Gods Promise: So that,

No certainty to mans heart in any thing, but in the living word of God, and the truth of the promise believed; this abides, all things else will fail, Psal. 36. *Thy mercy reacheth to the Heavens, and thy truth into the clouds. Abraham* had no hold left but this, and *David* no comfort in affliction but this Word that sustained him. We have a sure word of the Prophets, which, though the Fathers in reason might deny, because they saw nothing of Christs coming: yet they were to attend, till the day dawn: *and then the Book of the Generation of Christ shall come, and his star shall appear in the East:* So though man feel not the comfort of this Christ, yet attending in that death, on the sure Word of Prophesie, the day star shall arise in his heart. But man would feel and believe nothing, and so casts off the Word, and flies to many inventions.

1. For all things have their turns and changes, according to their uncertain natures and disposition: and alter with fulness and emptiness, with want & riches, according to the Worlds uncertainty, but nothing can change or disannul the promise: not the power of *Pharaoh*, nor the malice of the *Jewes*, nor the treason of *Judas*, nor length of time, or alteration of Kingdoms; but at the fulnesse of time, *Christ must be born, suffer and die,* &c. So in man?

2. This gives certainty of the Fathers Will & Love to wretched man, and he being stayed by this: endures the time of Tutors and Governours, of banishment & persecution: yea, of torment and wrath within: & tyranny of Satan: yet waits in patience, the revelation of the Gospel. How powerful is the word of a King, that even by his word & wrath hath stricken a man dead.

3. How vain the is the heart of man, that seeks certainty

in every thing but this? Hath not Satan promised joy & peace and loe, at death, all is gone, and man helplesse? Doth not the World promise certainty in its full portion, and sure possession to thee and thine: And yet thou feelst or still feerest a decay in all? Doth not the Law promise life and peace, and yet when thou hast done thy utmost, thou art still guilty? Yea, doth not God make void the counsel of the flesh, and when man dies, all perish? and yet man will not learn nor read in this book, which is life. Now the word is certain in it self, and so to man: when the truth thereof is believed, and written in his heart deeper, than all reason, or fleshly speculations.

3. And as this book is the book of a Saviour to believers; so of death to unbelievers, that have cast off this, and followed vain inventions: For both *Moses*, in whom they trust shall judge them, and Christ, in whom they trusted not, shall condemn them: for God shall judge all by his Gospel. Then shalt God say, I promised to *Adam, Abraham* and *David*, &c. and they found life therein: *I fore-told by my Prophets: And in fulnesse of time, I sent my Son declared in the Book of this generation: But him ye believed not, counted him a deceiver.* I would have performed all to the full; he saved all that came to me him by: but you were rich & wise in the World, and trusted that you were rich and devote in your conceit, and despised him: Therefore, out of your own hearts, I judge you.

Nay, without this: there is such a certainty of death and curse: that nothing in wealth or wit, no qualities or righteousnesse can wipe out: but it sticks fast in the bottom, till the Book of the Generation of Christ give certainty of Redemption by him.

Happy he who sticks to this foundation, that is neither lifted up by high wisdom, nor drawn down by base lusts: that judgeth not, but is judged by the Word of Christ. We read this story: O, *That we had hearts to read and delight in this Book or Word of Truth. We professe this Christ, and we celebrate this Feast in remem-*

brance

berance thereof. But *anons*, every man runs to his vanity; soon weary of this, as though he either stood no need of this Book, or had it wrote in our hearts: We rejoyce and play, but it is not in this; nay, how little is this Book looked on: or minded or read in our houses, or embraced in our hearts? When that beastly drinking, liker liker Swine than Men, that unmanly custome of Cards, fitter for Childrens Babies, than to be the exercise of Wise and Reasonable men: which the good Moral Heathens could not suffer their Schollers or Children, for making them too effeminate in their minds: and yet we foolishly make them our meat and drink, and let Christ stand behind the door. Well, this Book of the Generation of Christ will stand by man to his joy, when those shall be all witnesses, of vanity & lusts of our hearts against us.

The Son of David. Now he comes to his Generation. *David* is here first mentioned before *Abraham*, because the promise was most in him, and Christ most usually promised by the Name of the seed of *David*: And so he goes on from *Abraham* to Christ. In which Genealogy note, That most of the Men and Kings that are reckoned, and of whom Christ came: were wicked men and Idolaters, as appears in the Book of the *Kings*, *Yet Christ was born of them, and the women mentioned all wicked and sinners; save Ruth, who was a Gentile: and hated as a Dog of the Jewes: But Thamar, Rhab & Bathsheba, all Adulterers.* So that.

The promise is made and so effectual, & Christ born, and sent by the Wisdom and Will of the Father, only to, and for sinful, lost, wretched and condemned men: and none else.

I came not to call the righteous but sinners to repentance; he leaves the ninety and nine, and seeks the sheep that is lost. When *Adam* was lost, then Christ was promised. *Moses* was sent to deliver afflicted *Israel*: and *Joshua* to bring the wanderers to rest: *So Christ was sent to the lost sheep of the house of Israel.* And this he verified in his course, *Publicans* and *Sinners* were objects of his mer-

mercie: the Poor, Weak, Halt, Lame and Blind, he was full among: And the Rich he sent empty away, and the righteous *Pharisees* he regarded not.

1. For if Sin should hinder the coming of Christ, he had never been born: & if Sin should hinder the comfort of Christ from man, *no Flesh should be saved.*

2. Nay, *Therefore came Christ to take away sin:* which *by no other means could be overcome.*

3. Hereby is the love and grace of God magnified. *That he came to save Sinners: When for a righteous man scarce any will die; yet he died for his enemies.* Object. *But all are sinners, yet he came not for all.*

Answ. All are sinners, but not sensible sinners in themselves, *For there is that say, They have no Sin, and justifie themselves before men, and trust in themselves to be righteous, and that need no repentance.*

These are the opinions and conceits of men, and yet no doubt, but these confesse that they were sinners formally; There are sinners in general, but covered. They are naked and bare sinners, *whose iniquity brings Death.* We confesse, we are all mortal, but we feel not the pangs of death, *So of Sin.*

For this sinfulnesse of man is not acknowledged this, or that actual failing, but a feeling of the Original spring, though he be well guided, and that mercie prepared: yet this makes him no more holie. But he feels the Fountain of Pride and Lust burning within, & forceth to cry and pray, and look for mercy in another.

1. But all strives to appear righteous, even before God & so makes Christ void: none would be found sinners but if they misse it in one action, they will mend it in another, or the next: that they may be righteous.

1. The poor mindlesse honest man thinks, he has somewhat to offer, if but his honest meaning: & harmlesse course, and diligent working, he hopes this will one step.

2. The devote *Pharisee* thinks all his own, for his diligence and good qualitie.

3. Nay, others think they were sinners, but now the

are Righteous and Wise, and so banish Christ and cast him off: and Repentance, & Faith is stopt with them.

But know, all this is but joyning circumcision with Christ, for which he thinks Christ shall become more effectual: as though he came to seek a Righteousnesse in man, and not to bring a righteousnesse to man: Nay, but as it was sin by accident that brought Christ into the World at first: Yea, that he was counted the Master of *Beelzebub*, and one that brought false doctrine, so it the sense of Sin still, that brings him to the heart of man.

2. Hereby is the hope of poor man preserved: that Christ came of the sinful Seed of men, and for sinful man: if he had come only of the Faithful, and would have nothing to do with sinners: then had we been lost: *But he is made a man like us*, with whom we may talk as one with another: *our Brother and friend*. Why then should the fearful conscience flie him, and make him a judge: who thinks, O! If I were a little more Holie, and lesse Sinful, I could have hope: Nay, if thou were lesse Righteous in thy conceit, and more sensibly sinful, mercy were nearer.

3 So, that it is not properly sin, that is the Rebellion of the heart against God, and in-disposition to keep his Law, that hinders Christ; not because thou art a sinner in thy own eyes, but righteous in thy own sight: These are the enemies of Christ and of his Kingdom ever. So that the Gospel of Christ never prospers, but among sinful men, you see Christ was born of them: but man grows wise, and when sin appears he fore-knows a Saviour, and so heals the wound before it be made.

Abraham begat Isaac: And so one in Christs Genealogie, where note, That as he was born of sinful men, so there was a long tract of time after the Promise, before he came: even two and fortie Generations, therein alluding to the two and fortie Stations of *Israel in the wilderness*; *where they pitched their Tents, and yet removed*: and all this time also the Church had great trouble: Yea, none without: *Abraham* sore tempted: *Isaac* also

taken,

taken, *and denyed his Wife*; *Jacob*, *in servitude*, *and persecuted by Esau*; *The Judges and Kings always in war*; *The time of the Maccabees*, *nothing but Blood-shed*, *and when the Vision ceased*; Yet even then, when the Church seemed even wasted, & almost left looking; *The Scepter being departed from Judah*, *then Shiloh came*; But here was long time, and much trouble, so with man: So that

Man shall endure many wearie dayes, and much trouble in the flesh, before Christ be truely and indeed born in him, or he live by, and with Jesus Christ.

As in *Israels* stations, they set down often and might not rest there, but a new enemie assaults them: *David's* eyes failed for waiting for the promise: O! When wilt thou comfort me? why dost thou delayed thy Promise? *Paul desired to be dissolved*, *but he must suffer terrours without*, *and fightings within*; *and through many afflictions we enter into life*: So did Christ our *High-Priest*. He was consecrated through sufferings: For he must suffer till his hour come, even three and thirtie weari years, but overcame through suffering.

1. For God hath all times in his own Power and Wisdom.

2. Hereby he prepares the hearts of men to wa for grace.

3. It is worth staying, for having so sure a founde tion laid; *That He that cometh*, *will come*, *and will n tarrie*: even a most sure Word to be attended on.

4. But we cry out with those: *Where is the Promis of his coming?* or, with those, Luke 11. *We would kn a sign of his coming*: or with the weak, *would foresee h coming with fleshly eyes*: If I knew that he wold come I could stay: when his Word is gone out as firm Mount *Sion*: But by this knowing, we would have little ease: or would know rather, than believe; nay know that yet thou must passe many a pinch, *fight wi beasts at Ephesus*, *suffer ship wrack*, and fight with man a beastly lust: one thief there was, that leapt two s fortie degrees at one leap; but look not thou for that but know that yet thou must be more vile: Long w

the time, and great was the trouble, the Church suffered before they saw their Saviour: *So wait to the losse of all, for the vision is for an appointed time: but it shall come and not tarrie, speak and not lie.*

2. Let none then look to obtain it by a fair, easie, smooth, quiet life: by flattering the World & himself, pleasing his appetite, putting the evil day far off from him, as we all do: Nor to sleep to Heaven, when first he begins to know a little of Christ, or conform a little to his Word, no, we must passe from *Abraham* to *Isaac*: so from Faith, to suffering, from believing to the Crosse: so to patience, so to experience, so to hope: But be sure we begin with *Abraham*, to live by the Promise, and hold that ever fast: and so Christ will come at last: when,

3. Thy Pride is destroyed, thy Righteousnesse pulled down, thy wisdom made foolishnesse, and thou in thine own eyes be made the off-scouring of men, and the outcast of the people: when the World is become nothing, and vanisht: and thy securitie awakned: *Then in the fulnesse of time, shall Christ come:* in his time, not in thine. Thy time is alwayes, but his, not yet come: But he will come, *and swallow up death in victory, and bind the power of darknesse and death, and subdue thine enemies under thy feet; and then shall death, the last enemie be destroyed, that God may be all in all.*

4. Only in this time take heed of hardning in securitie and blind presumption.

SERMON XIII.

Heb. 2. 14. *Forasmuch, as the Children were partakers of Flesh and Blood, he also took part with them; that he might through death destroy him that had the power of death, that is the devil.*

IN the former Chapter, he had declared the great and divine power of Christ, who was far above all Angels and Power: In this he shews, that now Christ being made the *Prophet* and *High Priest* of mans Sal-

nation, it became him to be a man like us, both to teac
and suffer for us: which he proves by divers testimoni
of the *Prophets*, as *I will declare thy name unto m*
Brethren, and Isa 8.18. *Behold, I and the Children whi*
God hath given me: So that he was made even ou
brother: In these verses, he concludes and explai
what he hath said before, as if he should say; *Forasmu*
as these Children which thou hast given me, were but Fle
and Blood, and not able to free themselves; but throu
the same Flesh and Blood, were under the Power of
Devil, and by him kept in bondage under the fear
death: He took flesh and blood on him also, & becam
a weak man, that thus he might by death free his Ch
dren from that bondage: these words declare two thin

1. What man is in himself, *viz.* Weak under the pow
of the devil, & thereby kept in bondage & fear of dea

2. What Christ hath done for weak man, *viz.* Tak
part with us, & by his death destroyed Satan, & freed

Forasmuch as the Children, viz. of *Adam*, or rather
the Elect, *Were partakers of flesh and blood*; Weakne
wants, miserie, and death: for through the flesh we
subject to all those, so that, this is our portion, the
of Spirit is gone, & our Spirit dead for want of t
life of God, so also for life and salvation able to do
thing, but depend on another. So that,

All men, even the Elect of God, and faithful, have
thing properly their own but flesh and blood,
Weakness, Want and Miserie; till they are supplied
Christ, and his fulnesse. Gen. 6. *His thoughts and ima*
nations are evil, Psal. 8. What is man? *He is a thing*
nought, lesse than nothing, and lighter than vanitie, lo
than the Angels: and yet he found no stedfastnes
in them. *Paul*, though full of the gifts of God:
the least of all Saints, in me dwelleth no good thing, not e
to think any good thought (Do our holy high thought
men judge so of themselves? *Egypt, but a Reed,*
the strength of Pharaoh, but a broken staffe: and *wh*
our Riches, but as grasse: *our Wisdom foolishnesse*:
Powers not able to make white or black our Righteou

as a filthy Rag; our Sacrifice, as the cutting off a Dogs neck: nay, all but grasse, and as the flower of the field.

1. This is plain in experience: Doth not the weak heart of man flie any whither for succour, though it finds none? bowes to the World, creaves help of the arm of flesh: flie any whither for to hide himself: would do any thing for to free himself from the fear of his own heart; danted with everie noise: dead with any losse, can do no good, nor suffer any evil; and yet this silly creature sits in his own conceit as a God, a *Lucifer Queen*, that shall see no evil.

2. Whence then are all those high thoughts of judging others, and justifying our selves, seeking honour each of other, but because we see not our own weaknesse, and bondage? Nay: if our eye were returned inward, we should have no boasting; if we saw but the spring of Lust and Pride, and how unable we are to resist the least temptation: or stand in the least affliction, how good soever God be to us; yet in our selves but flesh and blood, his gifts shews his goodnesse: and they are in him, not in man: enjoyed from him, not from our own fountain.

All high thoughts then are from the devil, for all is but flesh and blood: Thy high *Turrets* and great *Babels*: and fair inheritance must come to nought, when thy Soul shall be taken, and it may be thou shalt see it.

This great portion gathered and daily increased, wherein thou boastest thy self, must all be scattered, and thou not know what shall become of it, thy deep wisdom shall fail thee; it is but fleshly, not able to see into the way of life; to prevent, or deliver thee from death: Thy counsels must perish, thy righteousnesse is but a rag, shall vanish, nothing continue: Nay, what ever thou doest, thou mars it, if Christ be not there? If thou pray, or talk, all it nothing but fleshly; only to stablish a fleshly kingdom & peace to thy self; Nay, bring out thy best qualitie, & it is but fleshly; such as the Heathens have as well as thou: if Christ be not there, else, we needed no Christ, but our Spirits being lost, he came to breath a new life therein to by his power.

Object. *But God giveth gifts to men.*

Answ. True, but if he be not with those gifts, man marrs them. Where then is the power of good motions, or free-will? &c. To know, believe, love, repent, &c. Not in us but in Christ? And yet this makes not man secure: Doth the beggers poverty make him cease begging; or, the lame man to lye still, and not cry for help: Nay, the feeling of this, keeps repentance and prayer a foot in the Church, and so had we need of mercie everie day, and to pray night and day: That when this grasse withers, &c. Yet, that the Word of God may abide in our hearts for ever. Magnifie Gods mercie, that unto us so poor and weak, that can do nothing: vouchsafes his help and grace.

3. So that all Religion is not any thing we can do to God: we are not fitted? no. What can we add to him, but to receive still from him: both Faith and Righteousnesse and all? for having none, he is made all these to us, that so we may daily cry, *Lord increase our Faith, help our unbelief.*

4. But Religion never throve since flesh and blood, even mans fleshly wisdom, and conceited power, and righteousnesse of man got pearckt up in Christs room, in the heart of man; nor will it thrive in any till they be laid in the dust again, and that we begin at the very earth to abase our selves in dust and ashes.

5. *He took part with them.* That is, was made man, partaker of all wants and infirmities of man: and yet himself conquered, being tempted, and helps all that are tempted. So that,

Jesus Christ that living Saviour of man is partaker and fellow-feeler of all mans weaknesse, & infirmities that he suffers; and lovingly helps, and frees man where all help fails.

Isa. 50. 11. Ha. 63. *In all their afflictions he was afflicted: and the Angel of his presence comforted them.* Heb. *We have an high Priest subject to like Infirmities, that he might be able to comfort us, he took upon him our sins, and bare our infirmities, and he was counted the greatest sinner of the World.* Luk.

Like a loving Elder Brother, who seeing his younger brother overladen, takes the burden; sees him beaten, weeps: sees him want, gives him half. *For though he was the Word of God, and was God; yet he took the form of a Servant, and became flesh, and dwelt among us; that we might see him a man in the flesh like us: and suffering more than we all, and yet overcame: Thus, he was given as a witnesse to the People, and the first begotten among many Brethren.*

1. What then are all those high Contemplations that soar above, and seek Christ in Heaven: and make him a high speculative Angel, and rack their thoughts, and beat their brains in comprehending? When, alace! He is with us, like us, suffering, watching, praying: poor, judged and reproached: and dying as we are. He cares not for those high religious ones, but pure and contrite ones: With these he hath fellowship, & they with him.

2 What hearting is this to patience: that he as a husband, is ever with us in well and woe? Thou thinks thy case singular: thou art poor, he poorer: thou wants the Fathers Love, so did he: thou art afflicted, so was he: thou art sick, he sware drops of water and blood for the sick: Nay, in all he was with thee. But we have little fellowship with him: we sport our selves, and are full: strong and wise, and so strangers to him: We are righteous without him, so that he hath nothing to do, but with poor beggers.

3 And where Christ partakes with us, there he makes us also to partake with others: to mourn with them that mourn, bear their Infirmities, and covers sin, helps the needy, relieves the oppressed, &c.

All high flying Religion then, is not of Christ, but of the Devil: for Christ therefore brings down all high thoughts, for they are against Christ. Then Christ hath little working among us, when every one is for himself; when we judge and condemn instead of pardoning: spread others infirmities, instead of covering them: laugh at others fall, and not mourn for them: robb and not relieve the poor: nay, with the unthankful servant, take him by the throat.

4. Believers have a friend at back, He gives a mouth and wisdom: the world may fail and friends, and wit too short, and riches perish, and the life gone: yet he fails not as to the Martyrs, who had him in all troubles a Protector and Captain, and in His power overcame all.

That he might through Death. Here is the second thing that Christ hath done for us, viz. *Destroyed the power of Satan*, and delivered man: and the way whereby, *through Death.* So that,

Christ Jesus, the Son of the Virgin and Savior of the World, hath vanquisht; and doth daily overcome the Power and Tyranny of Satan, which he hath, & exerciseth over the Church and Souls of the Faithful: and by His Death, hath freed and delivered; and daily doth deliver man from that bondage.

So it was promised, when Man had fallen from God to Satan, and was now become a Scholler in his shool, viz. by subtilty of Wit, and strength of Lust to fight against God, and stablish his own peace in the Flesh: God promised to raise up one of the *seed of the Woman* to crush this power, by disannulling that Peace, and bringing man to suffer the Death & Losse of all things, 1 John 3. *Christ came to destroy the works of the Devil*, viz. To turn that peace into War, to pull down his high Mountains, to set mans crooked way straight, to bring man to Repentance, and so to bring him into his Kingdom; *He came to bind the red Dragon, that made all drunk*: and to this end, was the Gospel sent by *Paul* to the *Gentiles, To open their eyes, and to turn them from darkness to light, and from the power of Satan to God.*

This was figured in the fall of *Jericho*, the City of Gods enemies & Idolaters: the walls were high, the inhabitants strong: *Israel* few and weak, the meanest weaker, *Blowing with rams horns*: Yet by the spirit of believing *Joshua*, they fell. So also man is weak, the walls of Lust & the World are strong & mightie and wylie: but by the foolish way of Preaching, & shout of the Gospel, the Towers fall: and Mountains fall at his pre-

presence, and Christ enters. Also figured in the Victorie of *David* over *Goliath*; he weak, means weaker: but exposing himself to death, and casting his life into the hands of God, by Faith in the God of *Israel*, he overcame, and took the bondage and shame from *Israel*: And figured also in the victorie of *Hezekiah* over *Senacherib*, that great beast; he cried and wept, and spred the letter and prayed: and *Senacherib* fell into his hands without lifting up a dart: even one hundred fourtie and five thousand in one night. So when Christ prayed in the garden in his agonie, and embraced Death in subjection to the Fathers will: He overcame hell & death: So still it is, when man is wearie of that bondage, sells no power, spreads his heart before the Lord, even readie to meet death: then is he freed by a great deliverance.

1. For though Christ by his power, might have delivered man, and not died: yet this was not profitable for man, both that the power of God might appear, & that He might be a faithful and fit High Priest to sustain man in the power of Death

But this was an unlikely thing to reason, That a man by dying should overcome, He rather seemed to be vanquished; yea so He did: But therein he tript the devil. For while Satan laid on stripes, he gave his cheeks to the nippers, and let Satan strike his full, & shoot his last dart, whereby he had thought to have driven Christ from the father, or to have sought help of the world; but he continued still patient, and at last rose & triumphed over hell, and death. Nay *Balaam* could not prevail against *Israel* by all his curses, they still being stayed on God; but by his wicked counsel perswading to draw them to sin, he wrought their death: As by his wylie drawing men to live by the world without God, that way he prevails much: now Christ delivers by his death.

1. Having paid the debt, & answers the law: & became a curse for us. Who hath any thing to lay to our charge

2. In sustaining man by his grace, and upholding him to death; for if we die with him, we shall live with

Him: and if we suffer with Him, we shall be glorified with Him.

1. But we seek deliverance another way, and think to escape death.

1. One by his gaining the world, not losing it: by saving his life, not by giving it up: to that end is wise, diligent, careful to put the evil away.

2. Another by the first Covenant, and stablishing a righteousnesse of his own: but that hath nothing but death in it.

3. All hiding and covering, and increasing what they have: and tinkling their old rotten hearts, not by forsaking all and Repentance.

2. But we see the way of Life and Freedom, is, by death.

1. By believing the great power of Christ, whereby he overcame death.

2. By patient submitting to the will of God, no way to overcome but by suffering.

3 So that all this strong hearted Religion, and high flown thoughts, bear out all danger through hardened presumption and a stiff conceited Righteousnesse, or high and lofty knowledge: like those, *Isaiah* 28. that put the evil day far off, and hide themselves under vanitie and falshood, is not the way of Christ: no, His way is a low and dying way, They reproached Him, and He bare it: they banisht Him, and He had not whereon to lay His head, and He cared not: They apprehended Him, and He lift not up a sword against them: they accused Him falsly, and He said nothing: they crucified Him, and He prayed for them: and when they laid Him in the grave, in darknesse, and that the power of Satan could do no more, He rose & revived, and shut the mouth of hell, death, and the grave that they should never hurt any of His: But by death he overcame death, and brought life and Immortalitie to light by the Gospel.

4. And this shews the miserable captivitie of Sin, and vilenesse thereof, that nothing can loose but Death: [illegible] th

the Wife or Brother that hath committed such an offence, that nothing but the death of the Husband or Brother can save her life: how may this break the heart with sorrow: we pity Christ, that so innocent a man should suffer death so unworthily: but see Christs answer to the women that wept for his death, *Weep not for me, but weep for your selves*. He needs not thy pity, but weep for the death and desolation that thou & thy children must suffer.

Him that had the power of Death. For this was left to Satan: he had power to tempt man in the heel, and losse of all things, even of life: and was the executioner according to the sentence of the judge, but not beyond his commission: So that,

Satan hath a large power and dominion over man to tempt and vex man with all calamities and losse of the dearest object, yet cannot make void the Redemption of man to his destruction.

Thus with *Job* in all things, but his life, and yet by Faith and Patience he got the Victorie: when once he laid his hand on his mouth, and repented in dust and ashes. Thus he reigned in malice against the Martyrs even unto death: but their Kingdom & Peace he could not take away from them: Thus against Christ. And he is called the *old Serpent*, and *Satan*, the accuser of the brethren. Thus, Satan brings Death in all things, where the heart is not freed by Christ.

All unbelievers are taken captive to do his will, as:

1. To the worldly heart, he offers the Kingdom of the world, and life by them; but death lurks under.

2. To the lusting heart, by satisfying that; but shame and guilt follows.

3. The hypocrite, by high thoughts and self-righteousnesse: poysoning his Religion with a false opinion, like an angel of light; that he may cast off Christ: Others he follows with troubles, to drive them to seek help in his Kingdom. Nay, when he offers life & ease in any thing, he thereby intends death, and brings it in the end: and when he threatens death, it is to seek life:

in him: So no way to overcome, but by taking away that life of his by death, and to overcome this death by suffering and by the life of Faith through Patience.

3. The greatest snare of the devil is, in all thriving ways: for he is farely covered with pretence of good, peace, and fulneſſe, &c. But beware, for death is in the pore: if he cannot draw Chriſt to doubt and deny God, then he grants as much as Chriſt ſaith, *True thou art the Son of God*, and he will keep thee ſtill, thou art now on the Temple, the hight of Holineſſe; caſt thy ſelf down on this, if that prevaile not: Then he comes with all the world in his hand, confeſſing ſtill all that Chriſt urged: No I ſee thou wilt not tempt God, therefore uſe thou the means to live and bow thy heart to the world, that thou mayeſt live well, and do good: So trying alwayes to worke death to the mind of Chriſt: & when this would not prevail, then he ſets all the world in malice againſt him.

3. No way then, but living by the Word & nothing elſe, he can deal with everie thing but Gods Word, & unleſſe he can ſteal this out of the heart: he can thruſt nought elſe in. This keeps out all things elſe but Chriſt, but if we begin to hearken a commune with fleſh and blood, and believe his promiſes, he will promiſe life in things; when death is ſure to be in the end: *Which for fear of Death, were all their life-time through ſin and guilt*; So that,

The fear of death and deſtruction is the fruit of Sin and Guilt; which keeps all the hearts of the ſons of men in bondage, until they be freed and delivered by Chriſt.

When the Law came to *Paul*, death came: Death went over all, *becauſe all had ſinned*: And how do theſe in the *Revelation*, cry for mountains to cover them: theſe in *Iſaiah* 28. were glad to make a covenant with death; and *Adam* made aprons of figleaves to cover his ſhame: Nay, this is that which all labour to prevent and flee, as hell.

1. For man is guiltie before God, though by fore-

know-

knowing of a remedie, he thinks to cover it, & as oft as this guilt is naked and bare, fear poſſeſſeth the ſoul.

2. For death leaves no Hope, dasheth all at once; ſo that if the worlding could eſcape this, he were a jollie man.

1. Thus we ſee, what an uncertain eaſe man is in, that fears death everie hour; eſpeciallie, if man were made ſenſible of his condition: but this Satan hath covered for a while, and ſaith, Thou ſhalt not die. And ſo we ſit quiet and fear no evil, but how fearful is the plague or ſword where it lights.

2. Nay, but what a tosling of heart there is in a dying man, betwixt fear and hope, which is worſe than his pains; now he hopes, then the diſeaſe pincheth him: and he fears again, then hath reſt & hopes again: But note, That this remains all our life long, even ſtill in the heart of man: O! that it were in us all, it would waken ſecurity, and ſet the heart a ſeeking & praying: but we live, as though no danger were towards us; but the time will come, when we ſhall call for the mountains to cover us, and not find eaſe.

SERMON XIV.

Luke 22. 31, 32. *And the Lord ſaid to Simon; Simon, Satan hath deſired to winnow you as wheat: but I have prayed that thy faith fail not, when thou art converted, &c.*

WHen Chriſt had now finiſhed his courſe, & was now readie to ſuffer that fearful & bitter hour, he foretells the diſciples what to look for, and will befal them: *viz.* He will ſtrike the Shepherd, and what then will become of the Sheep: they had lived with Him in peace, or at leaſt ſuch a trouble as was eaſie to bear, but now muſt all be ſhaken, and ſo ſore-warns them of the Croſſe that they muſt ſuffer: he forewarns them of the Croſſe and miſeries to come, and that by the Inſtrument of Satan, amplified by a Metaphor, he aſſures him of help, and that by faith he ſhall be preſerved, and that he hearten his brethren.

After

After *Peters* brag, and Christs answer, First, He shews how Satan as an enemie stands waiting and seeking to overthrow Christ & his Kingdom, by which he might shake the faith of all his followers: for if he had overthrown Him, then Faith and all had been dasht; So that,

Satans main drift to worke mans eternal destruction, is to overthrow Christ and his Kingdom, and to drive man from Christ, and to seek help elsewhere.

Thus with *Job*, thus with *Ananias*, and thus with Christ in his temptations; still granting what Christ alleadged, and still labouring again to trap him in that: for still he traps man in that wherein he stands; as the worldling, he fills them with fear, and pleaseth his lust, and the weak to worke it out, and he laid load upon *Paul*, fightings without, and terrors within: And thus he layes reproaches upon the Truth, and blazeth the failings of the Faithful, to slander the Truth: for he is the accuser of the Brethren.

1. And herein stands the salvation of man, that he can deal with any thing but Christ; the wisest or holiest he can catch, and keep him in his snare, and fill them with fear or hope, that he sifts them & keeps them in his bag.

2. For he hath power over man to tempt man in the heel and to sift man, and leave him nothing but brane: For when he hath ground man to powder, he sets his servant, the flesh, to sift him, and he reasons and looks from what he feels; and sees no help left, but all is gone: but Christ through patience overcoming him: Thus he Winnowed the Martyrs, and left nothing in the flesh to uphold them: and thus he workes their good against his will to purge man of the flesh, and to drive him to Christ.

3. The whole truth is revealed by Fire: First, That he drives all another way, and he cares not what way he goes, so he looks not this way.

4. The Worldling he keeps in fear of want, or failing, or decrease, or uncertainty: and so keeps him closse, like *Israel* in *Egypt*,

2. Others

2. Others that look after Christ, yet keeps the World alive in the heart through Lust, and that all is theirs, they having right, must provide for honest things as that all is theirs, &c. and so he makes Fig-leafe-coverings but the heart Rotten.

3. Others he lifts up above the simplicitie of Christ and their own minds, by great and high speculations, to falsifie the Truth by false Doctrine: and all this to hide Repentance from mans heart, that so the Kingdom of Christ may not come.

4. Others, by joyning something, as Circumcision with Christ: and the Gospel is perfected by the Law, and not the Law fulfilled by the Gospel.

5. Others he pursues with calamitie and miserie: as in ward Lust and Rebellion: frowardnesse of their own will and indisposition to any good, that so thou might get ease thereby.

6. Others by losses, crosses, wants and troubles that he may distrust God, and cleave to the arm of flesh; and so consent to *Rabshekeys* Letter, saying, Thou trustest and believest in Christ, he will deceive thee; thou art forlorn and forsaken, it were best to look after other helps a little, and then trust God; so that, whither he offer Life, or threaten Death, he intends Death, & forsaken of Christ: for *Paul* he knows, & Christ he knows.

2. He never prevails so much as in a thriving way, whereby the heart becomes lifted up, he never overcomes to much by misery, let him fain as much as he will: all this is but to weaken the flesh, and to bring down high Mountains, and bring *Job to lay his hand on his mouth, and repent in dust and ashes:* So that, nothing preserves man, but a simple repenting heart.

Sensible of weaknesse in the midst of greatest gifts.

1. The simplicitie of the Gospel written in mans heart:

2. Simple believing and patience to suffer, and overcome: so with Christ, *He was the Wisdom of the Fathers he patiently bare the Wrath of the Father for man.*

To winnow you like Wheat, I bin was a coming, when

the

the Shepherd was smitten, all friends forsook him: the Earth shook, Darknesse was over all, Peter accused, the rest fled: Christ crucified like unto a murtherer: laid in the grave: all gone, so that nothing was left: but the Wisdom that Christ had given them, and Faith in that Promisse to believe, that he would come again: So that Ranson saw little to trust to, So that,

There will come a Winnowing day upon all Flesh, good and bad, to destroy: and take from men all confidence in the Flesh, in which the Faithfull shall be preserved by Faith, and Repentance and Patience.

The Lord will in righteous judgement winnow the wicked, and Satan that falsifier? Where is Pharaohs Power, and Pompey, and Dives, and Wealth of the Worldlings: and righteousnesse of *Paul? Is it not all found too light?* God hath had his Fan in his hand, & no unrighteousnesse shall stand before him: *For they are like those chaffe before the Wind:* Woe to them that laugh for their covenant of Death shall be disannulled or broken.

1. For God maks way hereby for his mercie, and purifieth faith, and drived man to himself, though grievous yet wholesome.

2. All joy and life of *Adam* must be taken away, & nothing doth that, but Christ.

3. Then though Satan now insult and triumph like a King, yet he must be cast into the bottomlesse Pit, & all that obey him.

4. There is a way that seems good but: it must be tryed and proves death: as that of *Peter* to Christ; *save thy self*: but this is not good.

1. Know then, that this day will come. We laugh & Feast and Drink, as though it would last alwayes: but know as to a Schollar or idle Servant, that when he hath sported all these dayes, there will come a black-Munday and hard Work.

So that, though we sport our selves in quiet, cover our own guilt, delude sorrow, and drive it from our hearts, put off the evil day, play the Wanton with our knowledge, and Feast a while with Christ dainties; as he dealt

dealt with the Disciples, who brought them on by immediate power and love: but in the end, he must be taken away: So know, that these will fail; and nothing left, but naked Christ, a poor despised man: Let the Worlding know, that there wil come a scattering night: where thou and thy guilty portion must part, & horror possesse thy mind: which all thy Wealth will not quiet: Yea, thy Father and Mother, Children, &c. will be found too light in that day; Yea, thy joy in thy Works and Knowledge. Then will he say, Bring out thy Righteousnesse, and all thy qualities of holinesse, thy joy and comfort: thy Manna laid up: nothing then will serve, but praying to escape that hour, & yet shall not: but believing that his grace is sufficient.

But we drink down sorrow like beasts, or we hide us under the World, or we make an aggreement, and put it off: We call for Mountains and high devotions to cover us, but all this would not free *Job* nor preserve *Jeremiah*, but down they must.

So the time will come, that God will either by his Word and affliction try us, as by fire; *and then shall we curse the day of our Birth*; or else try us at Judgement, and say, What have I done unto thee? Wherein have I failed thee? what hast thou wanted? I warned thee of this night, and told thee of this time, but thou would not believe, *thy Blood be upon thine own head.*

But I have prayed for thee. How shall man do in this day of Wrath? yet here is a friend at back, Christ praying, *as to the men in the Ship, and he gone into a mountain to pray.* So here he knew the sorrows of his people as *a Man of sorrows*, and so prayed for them; So that, here we see the brotherly care of Christ: So that,

That in great Dangers and Weaknesse of man, Christ doth and is readiest to help.

What care had he of his *Disciples* and how earnestly prayed he for them, Isa. 63. *In all their afflictions he was afflicted, he leaves the ninetie and nine in the Wildernesse and seeks the lost sheep*, Heb. 6. *We have a faithful*

High

High Priest touched with our Infirmities. Like a loving brother, if his brother be overlaid, he pitieth his weakneſse and helps him: if he be beat, he ſtands by and cryes: if he want, he gives him half: Or as the husband helps his Wife, runs & rides to do her good. *For though he was the Word of the Father, yet he became a High Priest and fellow-feeler of our infirmities: he was given as a Testimony and witneſſe to the People, and the first begotten of many.*

1. What then are thoſe high myſtical Speculations and Comprehenſions of Chriſt, making him ſo high: like ſpeculative Angels? This is but an airy Chriſt, but our Chriſt is low and among us, ſuffering, watching & praying with us and for us. He comes not for theſe high thoughts, but for pure and contrite ſpirits.

2. What a hearting is this in trouble to endure, when Chriſt, like a husband is preſent in well and in woe? We think our caſe miſerable: we bear the burden of ſin: lo, he was forſaken and ſick: he ſwate water and blood, he bears our weakneſſe: but who feel it? he pities our tears, but who ſheds them? he hears our cryes, but who makes them?

So that all high thoughted Religion is not of Chriſt, but of the Devil. He came to bring down high mountains and Imaginations: We ſee then, that praying believers have a Friend at back: praying, when we are ſuffering. Friends may fail, and Riches may vanish, and life taken away: but he endures yeſterday to day, and the ſame for ever. If then, we are weak & miſerable, Chriſt is never wanting.

That thy Faith fail not. And then let him do his worſt, while thou ſticks to me, and goes with me through death and hell: So that,

The only way of ſafety in all ſtraits: is a praying and believing heart: and while theſe continue: nothing can prevail, Pſalm 107. *They cried in their diſtreſſe, and he heard them: we are kept by the power of God through Faith unto Salvation* 1 Pet. 6 8. *Whom ſtedfaſt, reſiſt in the Faith.* Pſalm 9. *They that know thy Name, truſt in thee.*

1. For

1. For them, their cause is wholly committed to God, and to his Mercy.

2. These are the weapons that overcomes by suffering

3. These overcome the World, and crucifie the flesh, which only worke our bayne.

1. But our mouths are stopped, and hearts straitned: We live by conceits only: we are full and pray not: Want makes man pray, and weakneſſe, him believe: And ſo Satan never overcomes: none but wiſe & ſtrong men, theſe Chriſt rejects.

2. But the time may come, when we ſhall cry, and not be heard: whatever ſtops ſtraitens and hinders prayer, is a ſnare: But O, Praying dayes are gone! But, Lord, increaſe Faith in all our hearts.

When thou art converted, ſtrengthen thy brethren. This is the monition that Chriſt left, and thou muſt go through much fear and have experience of ſorrows: yet faith ſhall overcome, though Infidelity ſeem to overcome: yet ſhall faith diſcover it, and then by renewing Repentance, Faith ſhall reſtore thee: So that note:

That the faith and comfort of a man being overclouded, and covered; is renewed by daily Repentance, as in *David* and *Peter*, and the Inceſtuous man.

1. For as Chriſts Kingdom comes only to repenting hearts at the firſt: and as Sin in the World by accident, brought Chriſt into the World: So ſenſe of ſin in mans heart brings Chriſt thither.

2. Here is way made in mans heart for mercy and joy in Chriſt, & the heart driven to ſeek him in earneſt.

3. Though man build hay and ſtuble on this foundation, yet God will deſtroy them by Fire & the Croſſe, and bring back *Iſrael* with joy that went out weeping.

1. But herein it is, that our Faith is turned to a dead and fleſhly ſecurity, becauſe repenting dayes are gone; we did repent, and felt the bitterneſſe of ſin, but it is all removed, and joy and freedom is come, & thou become ſecure: ſo that thus turns the eye from our ſelves, and Chriſt too: and ſo repentance is hid from our hearts. Is ſin leſſe odious to God than before, or

doth

doth he more tollerate it in thee than others? Art thou not more guilty, having felt his love, to turn from him: Is not thy Pride, and Self-Will and Love thy security, and high thoughts as odious to him: and as great rebellion in thee, as was the wanton sins in the days of thy Ignorance. Hast not thou as much need of his grace, and power to preserve thee, as ever thou had to receive them? Shall we sin, because we are not under the Law, but under grace: Nay, as hard shall thou be lifted: but I will bring thee back by deep Repentance, and thy Faith shall revive, though for the present it fail.

2. So that Faith is not preserved, but by deep & daily humilitie and repentance: As Saint *Paul*, though he was partaker of great gifts, and more experience of Gods love and power, than thousands, yet hereby was it preserved: He still rejoyced in infirmities, *when he was weak, then he was strong*: Great Knowledge, devote Holinesse, and high Thoughts, chooke Faith: only humilitie preserveth it. The one lives by opinion, as light as winds; but the other by Faith and mercie, he feels nothing but weaknesse and guilt.

3. Well-worth weak and repenting hearts, that weep with *Peter*, We deny him often, but repent seldom: What ever knowledge, or other thing they have, yet if this be kept lively, Faith shall not fail: though it be seemingly lost, and he turned his back, and he sees no way to peace: Yet wait a while, and light will spring out of darknesse, and well-worth Crosse that preserves Repentance in man, when he sees his own beastly guilt how he hath forsaken God, and run from him: and sees how all fails: then he returns: So it is hard to preserve Faith lively in prosperitie. It is a great point of simplicitie to enjoy all gifts, and yet look at none: We see then, whereby man is preserved in all straits, *viz.* a praying and believing heart: all else vanish.

4. But praying dayes are gone. We have wept, but now rejoyce: We were weak, but now strong in our selves. *Strengthen thy Brethren*: Pitie not me, nor weep for me; but weep for thy self: *and pitie thy Brethren*: So that,

As the life of Faith is in Christ only, see the practice of Faith is in love to the Brethren, *David*, Psal. 16. *My goodness is nothing unto thee, but to the Saints that are in the Earth.* Thus all rules of practice after Faith, that are stablished by *Paul*, are such like as help the weak, admonish the un-ruly, &c. and Christ left this his last Law, *Love one another*, and Faith works by love: This was Christs practice all his dayes in doing good, & this is a free disposition of a Redeemed Spirit, the flesh seeks its own, but love doth not.

5. Thus is the Fathers Love spread abroad, and the Truth of the Gospel; and the Church increased, and herein is the Communion of Saints.

6. But we all walk in the theorick knowledge of Faith and Christ, and nourish our thoughts therein; but we forsake the practice of Faith: for self-Love, and Pride hath drowned all hearty Religion. Do we help the poor, and relieve them? nay, we spoil them; do we bear with the Weak? nay, we judge them? do we cover the sins of others? nay, we spread them: Do we love our enemies? nay, We hate them.

7. I wish we had lesse Knowledge, so we had more Faith and Love. Is it not a shame to see how Drunkards are linkt together, and every Sect as one man; & yet, we that professe to believe in Christ, lead every man to his own gain: So we thrive, we care not who losse; who grieves and bears the burden of others.

I will go with thee, though all forsake thee. Pride of heart, and over-weaning conceit of our own power, because of some singular gift above others is the readie way to fall before all: so its in the *Jews*, *Pharaoh*, *Nebuchadnezzar*, *Lucifer*: So that,

There is a presumptuous and proud carlesse confidence from the arm of flesh: which goes under the name of Faith, and lifts man up in securitie a while; but will fail in the end. Thus *David*, Psal. 30. And his numbering the people.

SER-

SERMON XV.

Dan. 3. 16. 19. *Then Shedrach, Meshach, and Abednego answered and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter.*

IN the former Chapter *Daniel* had interpreted the Kings Dream, concerning the Image of Gold, Silver, Brasse, Iron, and Clay, and the destruction of severel Monarchies, by the Stone hewed out of the Mountain without hands; that is to say, The power of Christ, whose Kingdom should overcome all the rest, and be everlasting, never to be destroyed: by which the King was convinced to acknowledge the great Power and Wisdom of the God of *Daniel*: and fell into admiration, but understood not the Mysterie of Christ therein, nor the downfal of his Kingdom, & therefore presently returns to his old Idolatrie. So that,

The Word of God from God, and the great work of his power, doth for the present put man to silence, and convinceth him: yet, where the heart remains hardened, and that the mysterie of Christ is hid from man, soon returns to his old vanitie and Idolatrie of his own heart.

Thus they are often convinced by the great Works of God, Psal. 16. *They forgot how they were brought out of Egypt, and walked not in the Covenant, but returned to their Lusts*: And the *Pharisees* in Christs time often put to silence, but soon grew wise again to maintain there own Kingdom.

Yea, how manie of his followers, who saw his great Workes, and confessed never man spake like him, or did the like, spake with such power and assurance, and yet forsooke him: see the stony ground, and those under.

1. For ease and peace, and prosperitie being offered, and a man lothe to live without them, *they cheak the Word.*

2. The Knowledge of the Gospel without the power of Christ and his death, hardens above all; none such enemies to the simplicitie thereof.

3. Fo

3. For if the Truth and Power of God be revealed, yet if God keep not the Promise of Repentance by the Crosse, & so bring man under the power of that Word, he soon starts up and becomes Wise, and Righteous in himself: not in Christ in the flesh, nor in Faith.

4. Though for the present it dash man, and convince him that he confesseth and sweareth that it is the truth; yet when it both crosseth his present ease and libertie, & brings no life but death for the present: he grows wearie, unlesse the great power and love of God pursue his Soul by his Word and Crosse. Hence comes so much back-sliding in the church, that men admire the great Power of God; yet not living in Repentance under the Crosse. Every thing starts up, and so, they turn to the old way, or a new device of their own; but do not believe the down-fal of their Kingdom for the present. For most men, when they have talked and shewed abroad their Wisdom, Righteousnesse, and increased their Glorie: they are the old men again: The World is welcome, and sweet, Sin as light, themselves at ease & secure, as they had never known such a thing.

1. And yet they know their ease and securitie ariseth not out of simple confidence of Faith, but hardnesse of heart: and clothed under a vail of Religion.

2. So it is a fearful thing to grow hardened after truth revealed; that man joyn hands with the World: & that sin become lesse sinful in conceit. This is a meer securitie and not Faith: for if a man flie off, and that the Word cease to judge man, arraigned at Gods judgement seat: For Christ hath two judgements in mans heart, *viz.* Judgement and Mercie: so it is said, *Man must give an account of what he hath done, Yea, of every idle Word*: which is true in mans heart: for they are judged, and man tormented, untill he apply to mercie. For if he be not before one of these two, he is secure; nay, this we see too common in all men.

1. For though they must be brought at one time or other, to be judged in themselves, and confesse that it is the way of Faith: Repentance and Love it is the way

of

of Life: yet how soon become hardned, and cast it off, cares not for it, but gets a life else-where: that they cannot say that their joy and pleasure, and life is in Christ, but in another: in his knowledge: and righteousnesse, and none abides: but with this *Nebuchadnezzar* falls off. But know, that this Word shall judge thee one day.

2. Hence we see, what a Fountain of Lust and Rebellion is in all men, believers and others, how often hath God expounded our Dreams, restored our freedom, given Life in Death? and how soon are we returned either to the Worlds shifts in straits, or forget the Lord, that brought us out of *Egypt*: and feed ourselves with pleasure.

Nebuchadnezzar made an Image of Gold, fifthy cubits high. He had forgotten the God of *Daniel* soon, and now makes an Idol, for his own glorie: & preservation, even thus doth all; So that,

When mans heart turns away from God & Christ that he is not known, believed and loved: every man set up the idol of his own Imagination in his heart: & forsakes the God of Heaven: that is to say, a God, Christ: and a Righteousnesse, and Wisdom in Imagination.

Thus every Nation had their Gods, all reasons are God framed or comprehended in the wit of man. Therefore, God gave this great Law, *Thou shalt have no other Gods but me.*

1. Thus Satan is called the God of this World, who sets up his Law in mans heart. For there is in every man the sins of all men in the root, so that as the Heathen, that know not God indeed: yet had many Imaginary Gods: So all men that know not God, or follow Christ, make many Christs: though not all of one fashion, yet such as mans Imagination leads him to.

2. For mans heart must have something to uphold it, either real, or conceited; therefore, in want of the God of life, he must have some God: and something to trust to, or sometimes for which he must trust God

better: in all which, though it be nothing but the Idol of his Imagination, yet Christ must bear the Name he confesseth the God of *Daniel*, but hath an other Idol whom he worships. For doubt not, but all the heathen had a general confused conceit of God: unto whom they then framed God a kind of relation in their conceit. For reason could tell them, that a creature could not save them: neither could *Nebuchadnezzar* believe, that any creature could yet save or deliver him when he counted himself the most patient creature in the world: but had a conceit of God, unto whom he owed Worship: Some acknowledge the true Christ, but he is not the Saviour by whom they live, but something else: So that,

Thus the World and the Church is full of Idolatrie, every man setting up the Idol of his own heart.

One sets up a Golden Image, as the King did here, and makes the World his great God. This he serves and trusts & worships; yea, in all his laws & threats, he fears the loss of his labour: For if this God smile, he laughs; if he frown, he grieves; if he threaten, he fears; if he promise, he believes: and this is the greatest God, most worshipped in the World. The rich adores it, the poor prayes unto it, all bow unto it: But the great Idol in the Church, is mans knowledge and righteousnesse. This is that the false Apostles set up, this he decketh with Devotion, Zeal and Charitie, but yet not much of that, he worships God before this Idol, he acknowledgeth Christ, yea with circumcision joyned, this we make only God, we bow down as unto it: Nay, the Idols of mans imaginations are endlesse. Are the greatest contemplators, saith *Luther*, Are the greatest Idolaters, for they make an Idol of their own imaginations, or their speculations: Christ and *Paul* was one of these, they lay in misery, they believed God, they practised love, and went about doing good.

1. For by how much any goes about to comprehend Christ and his Words, not believing in him, from a broken and repenting heart, but from strength of imagi-

gination he is the great Idolater; but know these are cursed and the makers of them, they have mouths, but speak not, eyes, but see not the way of life: noses, but favour not the things of God; feet, but walk not in the wayes and love of Christ; and they shall not all help in time of need. Thy Knowledge shall vanish, thy Righteousnesse be judged faultie, thy gold perish, and thy pleasures be turned into sorrow, and shall this God deliver thee? And all these are framed by man, that he may have ease and freedom elsewhere in the flesh, and have something to see and feel, that so he may live in peace; but the true God is found in trouble, not at the sound of Musick, but in woe and sighing: then is God present with these men, as, *Daniel, Shedrach, Meshach and Abednego, were accused by the Officers.*

This added to their Captivity, for that herein is double bondage, though they were advanced as Rulers in *Babylon*, yet brings them into bondage; that they might not sit in *Babylon*, but upon their God and his Word. So that,

When God intends good unto man, he keeps him under the Rod of miserie without, and weakness within: that Faith may be kept pure, and the flesh and man may have no stay but in him.

Thus with *Job*, *David*, Psal. 107. 39. *He brings down their heart with sorrow*, thus with Christ

1. For till man be throughly whipt, he flies to some new shift, and God in love chaseth him from all holds that he may not settle in carnality.

2. For *Abraham* had no Child, then *Isaac* was born, and then hope of him seemed to be taken away. The like was ever Gods dealing with his Church, they had some breathing time: yet he renewes his rod, when they grow wanton and depart from him. Man would say, hold of any thing, rather than drown; but thus God plunges him into the deep, and then he prayes.

1. Thus we all seek rest in the flesh, and find it: and say, We shall not be moved, the Pipe and the Tabret is in our Feasts, but sorrow and repentance is hid from

us: But if God intend thee good, he will keep thee from fleshly safe. Thou thinkst it an heavy bondage, to lose wife, husband, worldsand all: but when guilt shall appear within, and God is departed, and death at hand, who shall comfort thee?

2. But we are altogether for ease and peace: Our Church is fleshly. The Church in *Canticles*, sought and enquired after him in the night: but no such need with us: we feel not the grief and captivity of others. They are now full, *anon*, taken away; Now in health, *anon* stracken dead. Children cries, wives lament, husband slain, none left to comfort them: but cruel enemies to make an end of them: which shewes the cursed strength of flesh, never well but under the rod. This made some run into Monasteries.

We are not careful. That is, we seek no shifts, but trust in our own God; and fear not the fire, nor afraid but God will deliver us: So that,

Faith only staying the heart, only Christ makes men bold again from death and miserie: and purgeth the heart from fear.

This was promised by Christ, Be not afraid: so the Midwives of *Egypt* feared, not the King, seeing him that is Invisible. Thus the Martyrs not afraid to answer their Adversaries.

1. For it overcomes the World, gives joy in tribulation, after patience, experience; Isa. 58. *A Smith lifts not up a hammer, but by me.*

2. Man fears only so far, as he trusts himself or the creature.

3. Faith keeps the heart safe, whatever becomes of the flesh.

4. Now there is a fear natural, from Constitution.

5. A fear worldly, because we trust and love it.

6. A fear spiritual, either of wrath or judgement, or fear in regard of himself and his own weaknesse and rebellion: but fear makes man believe.

7. Why doth man fear, but because he believes not? Hence our shrinking hearts: that when trouble appeareth,

sheth, he deviseth and invents how to answer & escape and recover. For affliction indeed shakes all frothy faith, but purifieth the rest as gold.

2. But woe to the hardened hearts, that fear nothing, because the World is strong in our hearts, but like blind byard run into a pit.

3. See the safetie of believers, who have a friend at back; that when flesh pleads with *Saul* to *David*, thou art not able; and *Jonathans* man: they are manie judgeth nor after outward appearance, but believes and waits for deliverance: Be not afraid, only believe.

4. And this is the Fountain of all, the careful life of an unbelieving man: always caring to encrease theirs: to be delivered, because they trust not in him that's able.

Our God is able here, opposeth their God to the cumber & wreth of the King: we seek not thy favour nor life, nor ease: but our God whom we serve is our only stay: So that, The believing heart, so far as he believes on Christ, and Christ in him; in all extremities cries from a believing mind, None but Christ.

Thus *Salomon* when he had cried all vanities, Psal. 73. *I have none in heaven, save only thee, Eliah against Baal, The Lord he is God:* And the Prodigal, *Father, I have sinned against thee, therefore I am no more worthy to be called thy Son.* Phil. *For we are the Circumcision which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.*

1. For there is he that giveth life in death.

2. They are one by faith, as the husband & the wife,

3. This is the Law accomplished by the Gospel, against the world, who worship one God, and trust in another; nay, all have any but thee. Faith is a simple thing separate from all: Christ only lives in man, and answers Satan with this, *Our God is able to deliver us.* Has see it best. He can: to which will we are subject and believe his power; yet, if he see it not good, we believe his power, he is able to uphold us in suffering; & we are pleased with his will whatsoever: So that,

So that simple believing of Gods power, & free sub-

jection

jection to his will in all things, is the only stay & hearts ease of man in trouble and misery.

As in *Abraham*, he believed that he was able to raise him up from the death, though he knew not that he would; in that he submitted to his will, Rom. 11. *Concerning Israel, God is able to graft them in again, & David*, When he was driven by *Absolom, God can bring me again to the Citie and Tabernacle, if not, here I ancler him do what seemeth him good*: So saith the *Leper*, *If thou wilt, thou canst make me clean*; *and God can save by few as by many*.

For he that comes to God must first believe that God is, that is to say, there is Power, and Truth, & Wisdom in him; who, by his Power commands the Heavens, and they were made: who causeth light to shine in darknesse, Thus he argues in *Isaiah* and *Jeremiah*, *Is I that measure the Sea in my hand*. He that made the Heavens and the Earth, that doth lead through the Fire and Water, and brings down to Hell and Death. And this he hath promised, that he will not leave man in distresse, but all shall turn to good.

So that, to denie all creatures and strength of man, & believe his power: to denie our selves, and be subject to his will is our only ease. For Christ so knew his Father was able to save him from that hour, yet was subject to his will, *not my will, but thine be done*. But Man hath a Will of his own, which God doth not always answer according to his fleshly appearance, which man seeks to accomplish by his own; or, because man sees not allwayes a sign or way of deliverance in himself, he sears and thinks all is lost; when God in Wisdom hides all from him, and takes away all stayes in the flesh, that he may despaire in himself, and trust in another, and denie his will, that he may be made subject.

Thus, we all denie the Power of God, & think there can be no comfortable living in the World without fulnesse of the World; nor that Wife and Children cannot live when we are gone, unlesse we leave them full portions: but who fed *Eliar*, and the Widdow of *Sarepta*? who fed the Ravens and clothed the Lillies?

Nay, we do not see, that all the care and power of man cannot make him prosper, when Gods hand is against him: and do we not see how many he raiseth out of the dust, and setteth them with Princes: and yet this we trust more than him: If we have friends and riches, we believe: if not, we fear, as though his power was limited to this.

1. Nay, thus in the way of Religion, we denie his power and will needs help God, as that he cannot save us without our help. Works, Wisdom, & Righteousnesse and these must be set up to look at, and we behold Christ through these, and Circumcision: & so we stand not as Beggers to receive of his fulnesse, but as Traders in Religion, to bring something unto him, as a thousand Rams.

2. But what safety to the City, if God watch not, or what gain by rising early, if God blesse not: so that none believe the power of God, but he that knows his own weakneſse, and of all creatures: For still God manifests his Power Wisdom, and Mercie in the Weakneſse, Foolishnesse, and Unworthinesse of Men, and this believing Gods Power, never more seen than in trouble: For while we are full, we believe, because of our fulnesse; but when all fails, then we denie him and look him by, that we see, or feel; and hence, we denie him in our hearts: I shall never get out of this Miserie; I cannot tell what course to take, I see no help, I have no friends: the enemies is full of Wrath and Power, I cannot escape his hand.

Did he not put a Bridle in the Lips, and a Hook in the Nose of *Sennacherib*, slaying a thousand and fifteen hundred in one night: Hath he not Promised to give thee a Mouth and Wisdom, therefore though thou canst not tell what to do, commit all to him, and see what he can do: As we do in any trouble, when we are weary with striving, we give our matters to another, to make what end he will, and we are content: So do with him; *Job, laying his hand on his mouth, and see what an End God made.*

Obj.

Obj. Yet I know God is able, but yet I know not that he will.

Answ. In this nothing but subjection brings peace, for it is not our curious searching that finds it. We all lust to know and see, rather than to be subject to his Will in patience. We would all know the time when, & by what means, we would have it now and by Fire from Heaven. He hath promised and is able to supplie our wants, but we would know and feel it, and have it in abundance. Thus Man would be a chief Lord in the Church, and leave nothing for Christ to do, he would have all things in his own hands, and yet for ought I know, when man hath most he believes God the least, and when he hath most confidence in himself he hath least in God.

But these argued not with God, nor tempted him, but cast all upon him, he is able, and if he will he can, and if not, his will be done. Thus man in strength of his own will fights against God daily; we pray, *Thy will be done*, but we never think of it; but rather that our wills might be accomplished, that his will might be the fulfilling of our lusts, rather than suffering want to believe Him. We professe that he will turn all to the good of His, we believe not truth, for else how comes this murmuring in want; but we think nothing can turn good, but that wherein we find present good: We would know and feel all, but believe and suffer nothing.

And he will deliver us. They stick to the Promise, & are delivered: So that,

Faith and sticking to the Word of Promise, gives assurance & frees man, when all else fails.

Be it known. However He do, yet we will not forsake Him: So that,

The believing heart willingly suffers all miseries, rather than forsake God, or trust any, but Christ.

As Paul, *For I am not only ready to be bound, but to suffer all things.*

Then was Nebuchadnezzar full of fury. When he saw his power contemned, his will crossed, his glory there-

opposed by these, and of another which he saw not, nor believed: his rage was kindled, and he grew mad, and commanded the furnace to be made seven times hotter than before; So that,

The way of Faith doth most cross the power & wisdom of the world, of any thing; and therefore doth the World cast it off, and growes furious and mad against it.

John preached Repentance, and they cast him into prison because he told them, that their high mountains must be cast down: and that in that way they could not be saved. Christ preached faith, to the convincing of the world, that they should believe, and they look at nothing but Him: *And they hated the light, because their deeds were evil:* Therefore, were they mad against Him. *Paul* preached Salvation by Christ, and overthrew circumcision, and they stoned Him. And so the elder brother, the prodigal, *Luther* preached free justification by faith, without the righteousnesse of man, and the whole army of *Antichrist* was up in arms against him. So these stick to God, and the King is furious.

1. For this leaves nothing for the heart to fix upon, but Christ, a thing unknown to flesh and blood: If man would fasten on the world and rest there, Christ shews it is a vain and a broken staff, & that a mans life stands not in that, for moths corrupt it; and as the rich man builded his barnes, this night will they fetch away thy soul: So that the worlding hates it in his heart.

2. If man will fasten on his righteousnesse, & knowledge, opinion, or any qualitie, Christs beats it down, & *Paul* makes it worse than nothing; and leave all under sin: And so the wise and righteous men are always the greatest enemies to Christ: for they think much that all that which they have gotten with such labor & cost should serve for nothing: For man would have a life out of all things, but flees death in all things.

3. May if man think to fasten up joy and peace & ease by believing, and so make his mountain strong, by

 hit

his revelations, gifts, and great joyes. Yet then Christ also comes with darkneſſe and ſufferings, and ſeems to forſake theſe men: and this makes the ſtonny ground to fall off: and theſe for a time rejoiced in his light, but forſakes him after: So then, Christ may well ſay, *Who hath believed our report? for of all other things this is leaſt welcome to man*: Nay, all hearts riſe againſt it, but he that is down already. The Worlding is tyed in his luſt, and worldly confidence, and his ears ſtopped, and his heart riſeth againſt it: for he would ſit at eaſe and enjoy his portion: So alſo the righteous and religious man, that excelleth others, and profeſſeth Christ; yet lives by circumciſion: He ſtorms and argues and diſputs againſt it, and gets ſtrong conceits and opinions to joyn the world, and eaſe, and Christ together, and none embraceth it, but the poor and miſerable heart.

SERMON XVI.

Jeremiah 45. 3. 4. 5. *Thus ſaith the Lord God of Iſrael to thee, O Baruch; thou didſt ſay, Woe is me now, for the Lord hath added grief to my ſorrow; I faint in my ſighing, and I find no reſt: Thus ſhalt thou ſay unto him, The Lord ſaith thus, That which I have builded, I will break down, & that which I have planted, I will pluck up: even this whole land.*

THeſe are the words of the Lord to *Baruch* by *Jeremiah*, to comfort him in the heavineſſe of his ſoul, becauſe of the preſent perſecution of the King and people of *Judah* againſt the word of the Lord, and the Book which he had written, from *Jeremiah*: As alſo, for the enſuing captivitie which he ſaw: He expected peace and eaſe, when he had read the book to them: but for that they perſecuted both *Jeremiah* and him: He looked they would have repented, but they are more hardened, and he hath leſſe hopes then before: Upon which,

1. The Lord comforts him by the Prophet; wherein *Baruchs* ſorrow and grief is renewed and multiplied, and he left without any hope of eaſe or reſt.

2. The Lord comforts him in his heavinesse, he renews his threatnings against *Judea*, that *He will pull and pluck up that which He hath planted*: he shews wherein is the cause of his sorrow, because *he sought great things for himself*.

3. A promise of safety, when evil shall fall upon all flesh, yet life shall be given him for a prey. *Woe is me now*. What is the grief of *Israel*, had *Baruch* the book, and cast the Word of the Lord away, and hardened himself in his clear sight revealed, so that judgement must come? So that,

No sure sign of judgement, than of hardness of heart under the clear sight of the Gospel of Christ, Luke 13. *O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee; How often would I have gathered you together, as the hen gathereth her brood under her wings; and ye would not?* Mat. 22. The unthankful guests were bidden, but hardened against it. This is the abusing of his long-suffering through hardnesse of heart that cannot repent, and yet judging others: as the unthankful servant, that eateth and drinketh with drunkards. In such securitie was *Israel* fallen now, for which *Baruch* mourned, that they cast off the words of *Jeremiah*, saying: It is false, and God would not cast off his: And so follow the Idols and Imaginations of their wicked hearts. This is the turning of Grace into Wantonnesse, like those in *Judea*, for which judgement was prepared: they fed their bellies, & filled their purses by the Gospel, but not souls with Faith & Love. And it is a sign of death when Physick workes not, but that the disease grows strong against it: so of the soul, when the Word of Life prevails not.

This is a casting off God, whose goodnesse we have felt: so that now we live of our selves, to worke our own peace, procure life, prevent danger: for that is not now called for counsel, nor is help called for as of old: and this is the hardnesse, wherein we are all fallen, as woeful experience shews. And this is the condemnation, *That light is come into the world, and men*

love

love darkness rather than light, John 3. and this appears, when sin and rebellion is the same or the greater, and yet lesse burdensome, and evil than before. When knowledge of the Gospel hath abut up repentance from the heart, and pride hath drowned humility and love in himself, when God of his Judgements are not feared nonselt, but we put the evil day far off when iniquity is grown great and impudent: and become as ordinarie as our trades, and callings are with us. Now the time was, when the disciples of Christ, and Apostles flocked in abundance and left all, as *Alexander* and *Demas*: but after a while they hardened & fell to the World and ease thereof. The *Galatians* would have plucked out their eyes, but after turned enemies in legal righteousnesse, but we to dead securitie, even thus with us: Time was, when the Word was precious, and prevailed to rule in us: but now we can abide it through wit and fore-knowledge, and sleep quietly.

1. But well worth tender hearts who eat and live by the Word, whether it speak life or death: it prevailes above all, and hence see the greatest provocation, that ever was raised against God, whereby his own people had tasted of his love, and grown wanton in the flesh, and more fearful judgement fell upon them.

So now, the silly ignorant wretch, when he hears but of any judgement, he trembles and blesseth himself after his own poor sighing fashion: but the wise and great devote ones they mock him, and say, Tush, this is nothing, we shall escape it, and call his word a lye: so that we may justly fear the sequell of these fearful signs, these more certain signs, than in Sun and Moon: For where is the mourning, weeping, and repenting heart? Where is the lowly, believing grand, that joyes in tribulation? Where is the open, loving, single hearts without respect.

Well, nay, we cry, Woe is me now, for *Israel* hath cast off the Lord, and we fight against his Word: our long peace hath made us secure. The Word & Works

of God are become a dallying to us, and we sing peace, peace, and yet forsake the way and despise the Kingdom of peace.

God hath added grief to my sorrow. New grief to my old sorrow, one grief after another, that I find no rest: though I faint in my sighing, see Gods dealing: So that, God usually tryes his to the bottom, and adds one affliction to another, to all which he loves, and suffers them not to find any ease and rest in the flesh.

As with *Job*, Psal. 78. *He brought down their hearts with sorrows*, Psal. 77. *He wept all night.* Thus *Paul* had sightings and terrors: thus Christ, and the Martyrs even persecuted unto strange Cities: thus *Abraham* nothing left; Psal. 4. *One deep calls another*; thus the wayes of Christ, and our conformitie to his death; For untill man be throughly whipt, and beat under, he runs to some new shift.

1. And so God in love chaseth him from all holes, as *Abraham*, though he was brought from his Country, yet he had no Children, then was *Isaac* given; then he had hope in the flesh, but he took that away.

2. Thus wet Gods dealing with the Church, though they had some breathings given: yet, when the flesh began to grow wanton and rejoyce, and so they forget and turn from the God of their Life, then he sent his Rod to waken them, that they might not setle on their fleshly ease.

3. Thus will God work good out of evil, He lets Satan loose to whip & torment his for the destruction of the flesh.

4. Men will lay hold upon any thing before he drown, yea, even a Lease, or Reed, but God plungeth him into the deep, and then he cryes, and is heard.

5. Light afflictions makes man more wise and wilily to escape in the flesh; but sound and deep grief added to sorrow brings down the heart, and makes him pray: Thus we see all seeks rest in the flesh, and we have gotten the World to feed us, and Religion to nevers us, in prosperitie and peace: and say, Soul take

thine

thine ease, and sit as a Queen, and say, We shall not be moved.

We add joy to mirth, the Pipe and Tabret is in our Feasts. we drink and care, and laugh in the midst of our sinning, but Sorrow and Repentance is hid from us: We have not resisted unto blood, nor affliction hath taken us, but such as with a little time of Wisdom could remove, or at least forget.

1. But know, if God intend thee good, he will add grief to thy sorrow: Thou thinks it a heavie thing, to lose Father, Husband, or Wife; but it will be a heavier thing to feel the burden of thy Spirit, when God hath turned his Face away, and taken all from thee; that thou feelest nothing but guilt within, and death approaching, and yet God absent: Then will grief be added to sorrow: Who then shall comfort thee?

2. Thus the Faith of our Church is all fleshly; fleshly joy, prosperitie, ease, the Spouse of Christ, Canticles 1. *Is black: and her Locks wett with dew in seeking her beloved in the night, and with weeping in the streets*, but no such enquirie with us. Others indure grief upon grief Now full, *anon* taken away: now in peace, anon Drumming, and Cannons roaring in the streets: now in Health and Lustie, *anon* struck dead in an instant: Childrencrying, Wives bemoaning, Maids ravisht; Fathers & Husbands stain, and none to comfort them; but unruly Souldiers to spoil them: These are dayes and places of Prayer: No ease in the flesh, but crying in the Spirit.

3. We see also the springing corruption of man, like the springing Willow, by the water side; cut it now, and it shoots out the next spring.

4. So that believers needs abundance of purging through affliction: For still we retain something, and gathers some hope from thence, and so flesh still renews again.

This was it I think, which led some honest minds to betake themselves to such austere living: thinking thereby to tame the flesh, & voluntarily denying fleshly ease,

ease, but yet it sprung up under a more spiritual form; but in a greater mistery of wickednesse: For look how far a man afflicts himself, he is able to comfort himself: but if God add grief to thy sorrow, and lay it on indeed, it will fetch tears, yea, blood.

5. The way of man never sorrows till it be kindly, such as all flesh cannot ease: it was so with thee once, and why not now? It is but a light and fleshly sorrow for want of ease, that is eased by any thing in man: but a wounded spirit who can bear? but we take wounded flesh for spirit: For that is, when a spirit is wounded with guilt and want; because it hath followed and believed the flesh; and then as here is no way seen for recoverie, but sighing and fainting therein, till God beyond hope come.

I will pull down that which I have builded. He will cast *Israel* away, whom He once choose for his only people; *I will send them into Babylon*, whom He appointed to dwell in *Canaan*, and to worship in *Jerusalem*, and all because their hearts were lifted against him in their imaginations: So that now he will pluck up all, that he may cast down their vain confidence, because they were hardened in securitie, and lifted up in pride: So that.

God will certainly destroy and cast out the fairest gift given to man, when mans heart is lifted up thereby, and hardened therein.

Thus he pulled down the confidence *Israel* had in the Ark: Thus he brings down *Davids* high mountain, and *Pauls* rebellions: this was *Johns* office to destroy high mountains: *Paul* had confidence in the flesh, but God laid it in the dust: So that after he confest, *That in the dwells no good thing*, but is given only by Christ, in such humility and baseness, that man might not be lifted up, his kingdom not be here: He arrogated nothing to Himself, but to his father, *Not mine, but him that sent me.*

1. For Christ will pull down all other kingdoms, that he may erect his own, as in *Daniel*: the kingdoms vanished

nished one after another. This is the stone hewen out of the rock without hands, and therefore Christ came to destroy the kingdom that the law had builded in man, and to convince the world of sin, because of righteousnesse which they had established: of judgement, because the Prince of this World judged fairly of Him.

2. For man is clouthed in his gifts, as the Angels: he became strong and wise without God: He hath built him a city, provided a portion, working righteousnesse, full of knowledge, a God in his own eyes: but God will pull all these down that he may be God.

3. The Weapons of our warfare are mighty through Him to pull down strong holds, not through our selves: And this he doth by the power of the word. It is a mighty voice, and thereby layes low all mans thoughts for the present, and by the Crosse kindly together.

4. All gifts that God gives to man are to shew his power and love, for the good of others: not to make them the Idols of our own hearts, and say, *These are thy Gods, O Israel.*

5. Woe then to the Pride of man, who is lifted up by every gift: exalts himself, judgeth others, despiseth the weak; but such boasting must down: yea, whatever God gives them, he will take it again if you begin to lore it up.

6. It is a great point of simplicitie of heart, in the fulnesse of all gifts the heart be low, & lifted up by none: when he hath seen all feares, feareth none: and enjoyeth freedom, yet walks in fear: as the Child, though he want nothing, yet he hath nothing properly his own. God is and will be the keeper of his own gifts, which we put into the hands of flesh: O! therefore, lay your foundation on a Kingdom.

7. But know there will come a pulling down, as to *Israel, when they sate by the Rivers of Babylon!* What foolishnesse, when it is us that builds and plaists, and gathers and makes sure that which must be cast down

and

and scattered? when thy mouth shall be filled with gravel, thy portion scattered, thy honour buried in dust: thy strong confidence perishath, thy Soul carried into the land of darknesse.

4. See the perverse heart of Man, and strength of fleshly heart, Who the more God bestows on him, the lesse he cares for him: like an untoward, Child keep him bare in Faith and dependance of his Fathers love, and he prayes, and believes, and is obedient: but fill his hand, and let him have his Lust, he sets his Father and Mother at nought: Yea, thus the Flesh makes advantage of the most excellent gifts: as here, even the joy, peace, and assurance God gives man: for man retains nothing, but is lifted up by it.

And believes that it is God, but not man more humble and low to see his own vilenesse, saying, *What is man, that thou regardest him?*

Doest thou seek great things for thy self, seek them not. Thou mourns & weeps, that this desolation must come It is because thou finds ease and peace, and great matters: no, all shall be taken away: Seek them not, for this is the cause why thou art so troubled, thy fleshlie lusting, not throughly mortified and prepared in faith and patience to wait: So that,

The main ground of all our miserie and sorrow is, our lasting expectation of great ease and peace in the flesh, not faithfullie prepared to be subject to Gods will, or content with his present portion.

David looks that *Absolom* should be spared above all, and therefore was so grieved at his death: yea, more than at the death of all the rest. *Peter* expected to have his life: & continue there in peace: therefore so wishing, that Christ should not go up to *Jerusalem*, when *Hezekiah* had overcome *Sonacharib*: he thought he should live in peace, which made the message of death so heavy, Luk. 12. *He said, Soul, thou hast goods laid up for many years: Take thine ease, eat, drink, and be merry: therefore death was that night so fearful.*

5. Thus we see in experience, and say: I was finelie see,

fet, I had paid my debt, gotten a good portion, built an house, provided for wife and children in a good way of thriving, and were like so have riches: and now all is gone. For look how far the heart is lifted up in expectance, so far it is cast down in the want of any thing.

2. Luft leads out the mind beyond present state, and sets a seeking great things, not content with present: so both wanders in desires and uncertain hopes: & when they have gotten them with much toil, they are left in amazement, and lie laid in the dust.

3. This deprives men of present good and what he hath, because of the want and expectation of what he would have. But subjection is necessarie in all estates, that we are carried still in expectation of great matters, that we forget the present one, of great riches, and certain inheritance for himself and his; and it may be, he or they dies a begger.

Another of great joy and comfort, and good will: keeps low his heart in sorrow. All expects a mending of their condition, which till it come, they pine and languish: The way of rest is to walk faithfullie for the present, and reserve the issue unto God.

SERMON XVII.

Isa 64. 6, 7. *But we are all as an unclean thing: all our righteousnesse is as filthy ragge, and we all do fade as a leafe: and our iniquities like the wind have taken us away.*

IN this Chapter is laid down the earnest desire of the Prophet, for taking away their rebellion & healing their pride and security: that so the judgement might be removed: wherein by a Metaphor, that nothing can reform *Israel* but God: descending by his power, and bringing down their high mountain. For he acknowledgeth that God is faithful and wonderful in his mercy to them that wait for him, and seek him in his ways: for whom he hath done such great things, as were never heard of, and then confesseth where the fault lyes.

In

In the former verse he shewes how ready God is to meet him that rejoyceth and worketh righteousnesse in his way, and that yet now he is wroth, because they have sinned: but that in his wayes there is continuance of his mercy and goodnesse, and that man walking constantly therein, shall be saved.

Then in the fifth verse, a map and a plain description of mans estate without God: & that is laid down.

1. Generally in their natural disposition, as *filthy rags*.

2. In their holinesse or devotion, *all our righteousnesses are as filthy rags*.

3. In their fading and fading in all goodnesse, like a *leaf*.

4. In their miseries, their *Iniquities like wind takes them away*.

5. In their hardnesse, none calleth upon thy Name, or stireth himself to take hold of thee.

6. Gods absence from them, because of their Iniquities.

7. And last, they commit themselves to God in submission, as clay to the Potter, and so after, cryes for mercy and reconciliation, and of restoring their captivity: In those is continuance and we shall *be saved*: In thy way there is safety and continuance, of comfort, if we had hearts to continue faithful therein. *But we err*: So that

Mercy, Love and Truth are a continual act in God, and never fails to man: but when man turns to himself and his own wayes,

But if man could continue constant in faith, he should be preserved in all dangers, *His mercy endureth for ever, and his truth from generation to generation*, &c. Mic. 6. *Israel testifie against me, wherein have I been wanting or failed thee*. How did he continue his love to *Israel*? though they sinned, yet he continued a Father: though we sin, yet he abides faithful. *Christ continues ever a faithful High Priest, & never ceaseth to make Intercession*.

1. *For with him there is no shadow of turning*: he changeth not as man: God is not *yea* and *nay*: as a man in

war

war with his enemies; who hath a Captain wise and puissant to overcome, if they bear their station and fight in confidence. But if he out of his pride and infidelity run out into a way of his own, and trust his own devices, shall fall. It was, because he stayed not with the Captain: so it is with us, because we stay not with him, but run after some fancy or device, and think to prosper, which shall fail. For when *Israel* stuck to the Covenant, and endured hunger and thirst: and drunk bitter waters, and waited on him in his way, they prospered. But when they began to lust, & turned from him, they fell through Infidelity.

2. For no length of time nor work of man, can alter him or his word; but man running from him, deprives himself.

3. For it was *Adams* running from God, and the Prodigal from his Father: and the *Apostates*, for denying and forsaking the faith, that was their undoing.

1. Hence we see, why our joy and peace continueth not, viz. because we continue not faithful in sticking to him, but

2. Either bless our selves with hearing of Redemption, and yet live by the world and the flesh.

2. Or tasting of the joy and freedom in the way of faith, thinks all is perfected, and lives not by faith, but the World creeps in.

3. Or receiving joy and assurance from God, thinks to store it up in our selves: which was *Adams* sin. For he that thinks to store up faith and love, &c. in himself; and thereby, to please God, or to receive from God, is deceived. For there is faithfulness in God, and continuance in God, but not in man. So that, here is our error, we think to store up these by wit and diligence, and by faith, for there is no continuance or keeping of holiness in man, but in Christ, for He is our Holiness, and Redemption. Charge not God then, as those in *Isaiah* 58. as though he failed, for there is no failing in him, but condemn thy self: And yet God chargeth not man as though he had been a wanting to him.

Isaiah,

Isaiah 1. as though man can do any thing to Him: but because we are not fit to receive, *O that my people would have heard:* Because he hath not an ear to hear, and a heart to receive what God would bestow on him: Being fore-stalled with a conceit of his own gifts, the sin of the Angels.

3. Hence we see, how hard it is for man to continue in any good way: with God is continuance, man failes oft, for man is lothe to ly in the dust still, and to suffer affliction, and mourn, but he will have some merry dayes: and if God give it not, he flies to the world, and seeks it there: And yet we know that man never finds life but in death, and *Paul* never rejoiced so much as in infirmities: which argues, we are abundance of flesh, but little spirit; for one hour that we live in the misery of our own spirits, we live then in pleasure or hope of the flesh.

But we are all as unclean things. He confesseth what man is, without God, *viz.*

That man separated from God, and not guided by Him, is but vilenesse and vanitie: a lump of filthinesse, and good for nothing, till he be restored by meer mercy, and made subject to God, and live in Christ: Psal. 6. *What is man, that thou art mindful of him?* In us dwells no good thing, man is a thing of nought: Rom. 3. *Their throat is an open sepulchre,* &c. no stedfastnesse in the Angels, and who can say, My heart is clean? So *David*, Psal. 5. *Daniel* 9. confesse what man is.

1. For God is the life, soul, and being of all creatures, and none lives but by Him: none but men and devils, but are subject to him, and obey his will: only man hath a will of his own which he would have to reign as God.

2. This is the common eye of the world: what malice & deachour, not the like amongst brute creatures; even minds to devour one another, wrong, murder, covetousnesse, pride, lusts, and all evil is committed amongst men, but all flowing out of this pit.

3. Nay the experience of every heart, understanding

it self, sees it, but thou not find in thy self a heart fraught with pride, vain glory, lust, & filthy desires, that if the world did but know them thou wert ashamed for ever.

4. And that which makes him worst of all, this beggar will needs sit on horse-back, and boast & proclaim himself to be some body.

1. But if mans eye were turned homeward, we should have no boasting: where thou may see in thy self the seas of all men in the world, *Pharaohs* hardnesse, *Cains* murder, *Sauls* doubting, *Judas* treason, the fooles worldling: for we do the will and lust of the devil.

2. So that all thy good thoughts of thy self are from the devil, the father of lies: nay, when ever thou medles with any thing that is good, if it be not God that workes in thee, thou marrs it. Thou talks of Religion from a proud heart, and makes Religion to stink: thou prayes out of a rotten heart, out of self-love for ease, and it is abominable, &c.

3. O that man saw the filthinesse of his own heart! What a base thing he is? It would both bring down his high thoughts of himself, and make him charitable to others.

3. Whence then is all this exalting of our selves above others, as thinking we have some excellent gifts above others? is it not because we know not our selves.

2. Whence is this seeking of glory one of another? but because we know not our vilenesse, we are loths to see any ill in our selves, and thence so many excuses.

3. Whence is this judging and censuring of others? but because we think well of our selves.

Object. But God hath given excellent gifts to men, as Knowledge, Wis, Joy, Comfort, Faith, and Love, &c.

Answ. This declares the goodnesse of God, not of man, this rests in God, not in man: this makes not man better in himself, but shewes that God is better to him: for when man chokes himself with conceits of Gods gifts as his own, he becomes proud. True it is, God enables and orders man for good of others, but if he take good to himself, he is deceived.

4. Where

4. Where then are all these good qualities that man brags of? True it is, for matters pollitical, God hath given gifts and fitnesse to man; but for the Kingdom of Christ there is no power, no fitnesse: all power is in Him, both in heaven and earth: Forms in a Kingdom there is no power, no will but in the King, so in this: so that we greatly err in our conceits.

We think Faith is a vertue, and qualitie, and power in man; but it is indeed the weakness of man trusting in another, when the weak, dead, and beggerly heart of man flies to and lives in another; so that, there is no goodnesse in man, but sight of vilenesse, &c.

5. O! how much need we then to stand in need of mercie who are vile, filthy, and rebellious?

6. And magnifie we Gods mercie and love, that on us, so vile, and wretched, hath shewed mercie, and still keeps and preserves us.

And all our righteousnesse is as filthy rags. 1. Here he shews what man is naturally, in the general nature of man; and here he shews what he is in his better reformed qualities of Righteousnesse and Holinesse: wherein he labours to bring down the high conceits of the Jews: Who accounted themselves the onlie Holie and Religious People: and that therefore, God would carrie them into Captivitie: But he tells them, that even all their righteousnesse, that they boast off, in respect of God, is nothing but filthinesse and vanitie: and so the Righteousnesse and Holinesse of the most perfect man, whereby he labours to root out of man two things.

1. The conceits of all Righteousnesse in himself, and so pride and boasting, that man may know himself.

2. All Righteousness before God: but

1. For first, he doth not draw man from Righteousnesse, but from the opinion of Righteousnesse.

2. He speaks not of Righteousnesse towards man, but towards God: So that,

Mans best Righteousnesse, and perfection of Holinesse with God, and before him, as also all mans conceits of Gods love and blessing in respect thereof, is no-

thing but filthinesse, and iniquitie, not able to uphold his heart, or preserve his peace in fyrie tryals.

No stedfastnesse in Angels, *Paul* counted all losse & drosse, Psal. 16. *My goodnesse extends not unto thee*, when we have done all that we can, we are unprofitable servants Isa. 66. *Their righteousnesse is like the cutting off a dogs neck*; where there was not a humble and contrite Spirit.

1. For the whole depraved nature of man is a like lust in all; and the restoring of Righteousnesse is, as man is: and abides in Christ, not as he is partaker of new qualities in himself, for Christ is the bringer in of everlasting Righteousnesse, and the King of Righteousnesse.

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2. This doctrine stablisheth and preserveth Faith in the Church and heart of man: but mans righteousnesse destroyeth Faith, but Faith establisheth the Righteousnesse of God, and it is called the Righteousnesse of God, and infinite Righteousnesse, which swallows up all sin in a moment, so that Righteousnesse is preserved by Faith.

3. Faith by Righteousnesse, a Christian is not righteous *formaliter*, according to his substance or quality: but *cretum prædiuntum ad aliquam*: In respect of the divine grace, and free remission of sin, Psal 32. *Blessed is the whose unrighteousnesse is forgiven*, and not who is made habitually righteous.

4. Mans righteousnesse is in another, *viz.* in Christ, who is made our Righteousnesse through Grace: For take Him away, and there rests nothing but Death: for the Law doth not make man righteous, but sinners and lost men.

Now

Now Righteousnesse is two-fold, { *Politia divina,* } { *Morale divinum.* } The first is that the Philosophers treat of, which is a Righteousnesse of just and equal disposition of mind and carriage of our actions towards others, doing right to all. That is called in Scripture the Righteousnesse of the Law, which is the righteous work of it in man; but that is nothing before God, for it is not wrought by God, nor for him, but man attributes it to himself, and thinks God should be pleased therewith also. Now this is good & sweet amongst men; but if man bring this before God, it is abominable.

But the righteousnesse of Faith is another thing, viz. the righteousnesse of Christ made ours, standing in free remission of sins and the free grace of God: Therefore it is, that Christ is our *Righteousnesse*, as a thing out of mans self in another.

1. How far off from life are they then which walk unrighteously in all things, both towards God and man.

2. Also those that hold the Truth in unrighteousnesse, which acknowledge the Truth of the Gospel; but submits not to the righteousnesse thereof, but ran out after their own unrighteousnesse, and will never regard God nor his word of promise.

3. And such as makes themselves righteous, and stablish a righteousnesse of their own, and thence seek a ground of believing.

4. Others fall off from the Faith with the *Galatians* and when God, through His love, hath made them sometimes obedient in love.

1. Fix their eyes upon that, and imagine themselves something, & that now they being made subject and obedient, do look for a blessing thereupon: when, alas it is not one good thought of twenty.

2. But know, that all our Righteousnesse is in another, that man see no good thing in himself, but Sin, Rebellion, and Death, &c. but all good in Christ, Who is made our Righteousnesse: For if man turn from His

he fails, if he abide in Him, he lives; Therefore as Paul saith, *I live not, but Christ lives in me.*

3. But most lives by conceit of Christ, not Christ living in them; so that our power over sin, death, & hell, is not in our selves, but in Christ, who dayly crucifies the world; not any qualitie or disposition that we are brought to, but living in the sense of our own unrighteousnesse, and flying from our selves, and so becomes Righteous in Christ.

4. Hence we see, that Faith, and all good is preserved to man, in dayly and deep humilitie, when he dayly lives in the life of Repentance, and is weak, and unrighteous, and unthankful; but daily waits for mercy: But when man becomes righteous in his own eyes, either because of that qualitie of Faith, or of Love, or Righteousnesse; then he is lifted up, and it becomes his own righteousnesse, and therefore filthie & nothing.

5. Walk in Righteousnesse, but take heed of looking at it; let it extend to man, that thou mayest justifie thy self before them, else all the world shall condemn thee, and the Gospel be slandered, but in respect of God, who is of pure eyes: bring nothing but Christ and his mercy, and then shall we see the Righteousnesse of God upon us.

And we all do fade as a leaf. All our Righteousnesse being but hypocritical, and so we with it, doth fall to nothing; So that.

Where the Grace and Love of God by Faith, is not continued to man, there Faith and all Religion fades, & where Religion fades, there all joy and peace and happinesse is lost, and comes to nothing: as Heb. 6 *They tasted of the good Word of God, but yet fell away in the end:* and *Hymeneus & Phletus*, and those in *Jude*: & *Ephesus & Laodicea*, Revel. 2. 3.

1. For it is God only, that both by his grace both guides & preserves faith in man, *As the tree planted by the Rivers of water*, Psal. 1.

2. When this fades, men daparts from God, as

Israel

Israel in the Wildernesse, and so never comes into the the land of rest.

3. All things have a passage through man, and he gets a taste of good in them, but they fade in time; only God's love and mercy endures for ever.

4. When man returns into himself or the World, his food grows weary, as the leaf, when the sap is descended into the root in the earth; so we, when the sap of God is descended.

1. Hence it is, that so much fair shining Religion comes to nought in the end, being but the work of man, it fades and dies in man; but that of God abides for ever. Thus have we seen much Religion dye: What zeal and sorrow of heart? What love & affection to the truth it self? and now all is drown'd up with a fleshly speculation of these things, but the life is gone.

2. Love is forcible, which if it rise but out of a strong stirring of natural affection it is soon lost; but if from real miserie and distrust of himself, it abides with God, though clouded, but the foundation abides in God.

3. And even so will all our joy and peace & freedom fade: Where is that joy and sweet rest we have had, that earnest hunger and desire after Christ? Nay, it is gone, and we grown proud in knowledge and for the simplicity of believing, turned it into an opinion of knowing; edifying one another in love into fleshie honour, seeking it one of another, or censuring each other, or love and liking of the Word of Truth, into a judging and despising of the same; our love to each other into self-love, our love to Religion, into the love of the World. So that, hence it is, that our joy is departed from us, because we are departed from Christ. We joy in our fulnesse, power or knowledge, &c. yet will all fade at a last, and we also shall in the end fade when it, we see it. Where is the glorie and pleasure & fulnesse of our neighbours? is it not faded away, & ruined into want and sorrow, and death it self? the youth and suckling, strong and aged, mother and child are all fallen into the dust; and it will be our portion,

righte-

righteousnesse and religion lye in the streets despised as it is.

And our Iniquities like the wind have taken us away. When we thought under a colour of righteousnesse to go on in the wayes of vanitie, and enjoy the World: yet at last, our Iniquities have prevailed and taken us away: So that,

It is sin and rebellion against God which is the onlie way and cause of the destruction of man, and nothing but sin undoes man.

Your Iniquities have separated betwixt God & you. Thus he complains against *Israel* in all the Prophets, because they sinned against me; and yet they sinned more and more, they are a stiff necked generation: for nothing makes God our enemie, but our running from him.

2. Losse and want never hurts man, but this perverts the mind.

3 Nay, this makes a man a slave to Satan, lusts and to worldlie vanitie which he secures all his life, and then dies, and they forsake him. Now this iniquitie above all was their Infidelitie and pride, denying God and Christ.

1. Thus are we all in miserie and bondage and see it not: nay, account this our happinesse, and rejoyce therein: We feel want of the World, riches & honour: but of the Word of Truth no want at all: but that wherein we most delight, shall be our overthrow.

2. Thus hath he dealt with our Land & Nation, it hath swept away whole Families & Towns, & yet we regard it not. For it is it is that sets all plagues on fire.

3. We cry out under plague & death: O, when will this ill weather cease? But when wilt thou leave sinning against God?

SERMON XVIII.

Isa 65 2 3. *I was sought of them that asked not after me, I was found of them that sought me not: and I said, Behold me, behold me, to a Nation that called not upon my Name.*

IN this Chapter is laid down the calling of the *Gentiles*, and the rejection of the *Jewes*; the freeneſſe of Gods mercy to the one, and the righteouſneſſe of his judgements to the other. Shewing the conſtant dealing of God in his Church, calling in by the Word of Truth ſuch as have been aliens and enemies thereto, & caſting off ſuch as have enjoyed it: yet walks ſtubbornly in pride after their own wayes.

The *Jewes* were a people particularly choſen to God by a ſpecial Covenant, and preſerved by his power, according to his promiſe: But the *Gentiles* were Heathen aliens and Idolaters, who walked every one after his own way; that had nothing to do with the Covenant and ſpecial bleſſing: Not that they were reſtrained from enjoying happineſſe, but that none ſhould be bleſſed, but that cleaveth to the God of *Iſrael* and became a *Jew*. Theſe were turned from their own wayes to Gods, others fell from God to their own; for they retained his Word and way before them, yet did cleave to their own wits and wills, and thereby would accompliſh his righteouſneſſe. The *Gentiles* enquired not after, nor ſought God, till he ſent his ſervants with the Word of Truth to them: finding them in their Idolatry and vain wayes: ſaid,

Behold me, Behold me. For though ſome in all Ages were called in, becauſe their Lord light on them; yet this was the general courſe of his work. So that,

See by that way that ſeems moſt unlike to mans Wiſdom, and moſt oppoſite to mans carnal Judgement God worke and eſtabliſh His Kingdom, and man happineſſe; that his Power and freeneſſe of his Grace may appear.

For they were grafted in contrary to Nature, ſo th all his Works are contrary to Nature: for though he deſtroy not Nature from its being, yet he deſtroyes the & Kingdom that ſeeks in the creature without him: S that, ſo long as man runs after his natural Inclination as we all do; he wanders from Gods way therein. F what an unlikely way is it to reaſon that by dying

ſha

shall live, and by losing life, we shall find it: and by suffering, get the victorie; Not that by dying in our selves, we shall live in our selves, but in another.

How unlike, that *Abraham* an Idolater should become the Father of the faithfull? for he sought not nor enquired after him, yet God called and he obeyed: And *Paul*, the great enemy of Christ, yet was made the great Champion of Christ.

Christs way of suffering, is a way few do willingly embrace: We professe Christ and talks of Christ, but we seek other wayes to come by it, and keep this only alive in conceit: like a hollow hearted friend, who bears fair and speaks well, but when it comes to it, will part with nothing. Thus *Paul* confounded all those reasonable wayes of the false Apostles, and of their knowledge and righteousnesse, &c. and brings all to simplicity of Babes and helplesse hearts; for they kept all alive in conceit, but their hearts covered.

1. Thus God makes man a depending creature, to wait only on his Power and Grace.

2. All the wayes of God are wonderful to a believing heart, but whatever is within compasse of reason is not wonderful.

3. This he doth, that he may hide pride from man: for so the *Jews* were grown haughtie when they had set his way of Faith, and wrought their own safety: for that way that man thinks to get life by deriving, he shall not. Man grows wise to believe by it, and righteous to believe from it, and humble that he may gain the promise. But here simplicity of heart is lost: This is not the way but by being a fool, and sinner in himself: then he is found.

Now this is abused by hardnesse of mens hearts, who therefore cast off fear, and saith, God will find me if I seek him not, and be merciful though I seek him not, and follow not so hard after him: and so mussled in security, because he saith, He can do nothing: this is the head of a senseless heart to security: he saith, He can do nothing, abusing his absolute power and freenesse of his mercy.

But I may say, Have they not heard? Yes, the sound is gone through the World, so with thee: Hath he not sought thee, and called thee daily, and yet thou hardens thy heart against him? Thou hast not sought him, but he thee: and yet thou hidest thy self from him all thou canst.

Thus doth every believing heart that knows himself, find in experience the wonderful power and mercy in Christ, when thou wast wallowing in thy gored blood? yea, following the sway of thine own will: yea, feeding thy heart with fleshly pleasures; then God knocketh at thy heart, when thou little thinks of him: nay, ever since, when thou felt nothing but guilt and death, & saw no other reason, yet then he gave life.

Nay, when thou had in strength of wisdom, not from a troubled heart: thought to establish thy thought of happinesse: yet he beat thee down. Yea, when thou thought thy self in the likelieſt way to become happie, then proved it most cursed: & when thou seems most wretched, it becomes ever best from him: And all this God hath done, that thou mightest for ever believe him, who hath chosen and called thee one: thou knowes most vile, rebel, lustful, covetous, unlikelieſt of thousands.

This confounds all the reasonable wayes of fair professts which man hath framed to himself, either out of the world, or out of Religion to establish his thought of esse and happinesse: for we see the offers of grace and his great works, and then reasons *à posteriore*: and thinks to ascend thence to happinesse. But his grace is without of our compasse, & it is to be attended on.

We would know a reason of God in all his works else we hold him not just. But what reason is it that ever the *Gentiles* should believe but his mercy?

And thus all Religion almost is but the fruit of mans wit and brain, and not of a troubled heart, but for ease and of mans self. Gods mercy is simple, and his work simple also: but all Religion that hath an end in mans heart towards man, is not of God simple.

So man is buſie in ſeeking and working to make himſelf rich, ſearching & knowing to become wiſe & glorious: Nay, man labours to mortifie the fleſh, to get life thereby: but mortification to dayly dying is life, but to get life thereby is death: for where man kills the fleſh, to quicken Life, he loſeth both: for all mortification ſo much urged by Chriſt & *Paul*, is only that care & diligence, according to that Wiſdom given to us: that thereby the fleſh and daily luſt may be kept under, that the heart harden not by fleshlie eaſe, & fulneſſe, and ſo grow wanton; but not to give Life to the Soul, and ſo are all wayes of mortification.

It is good to reſtrain appetite, to keep out the World, to walk temperatlie, and ſoberlie, and diligentlie in our calling: Theſe are good and honeſt wayes to be choſen, to keep under the rebellious Fleſh: But to do theſe with an opinion of Life thereby, is moſt baſe and double dealing: for while we pretend to be humble, [illegible] inwardlie proud, while we ſeem to mourn, we laugh in our ſelves; he that deals with Chriſt, muſt deal with a ſingle mind, and ſhut all out at doors but Chriſt, and thou and Chriſt argue the caſe: What thou can plead for thy ſelf, and thou ſhalt ſee all reaſon dumb, and nothing in thee, but a poor priſoner praying daily for pardon; and in nothing the freeneſſe of his grace more appear, then in calling the *Gentiles*. This is it which Chriſt ſaith, *They ſhall come from the eaſt & weſt, &c. And the Children of the Kingdom ſhall be caſt out*: So they are not happie whom man accounts, but whom God accounts ſo: What he did to thoſe that knew nothing: but gropping after goodneſſe, even ſought it in man, and ſo thought that the Souls of thoſe excellent men aſcended, ſome into the Sun, Moon, and Stars, & became Gods; perſecuted Chriſt evermore, even to thoſe blind men he ſent his ſpecialleſt meſſenger, that even was to open their eyes, and turn them from darkneſſe to light: So that,

Whom God intends to make happie, he ſooner or latter calls and brings his heart by the Word of truth

out of the World and himself; and all to rest simply on him and believe, as Matth 22. Psal.45. *Hearken, O daughter Sion: thou must leave thy Fathers house*, and *Abraham*, Gen.12. &c.

For man is gone out into the World and himself, else should we never have stood in need of this Word; but it should have lived in us for ever: but being gone from God, he sends out his message, saying, Go carrie my will and promise to lost man, and bid him *behold me*. For this is the execution of his purpose, this calling is outward & inward. Outward in the outward dispensation of the Gospel, he layes before man his Will and Promise: and so man understanding and fixing thereon sees a kind of good in it, and approves of it.

Inward, when through the inward power of the Truth, he finds out mans heart, and brings it to it self: separating it from the World and its own devices, in sorrow and misery: and to attend on his Promise, though man see nothing but death and misery: So that this calling is not as most think, a mending of this or that Action; but a destruction of all, and calling man from it, not to make him wise to fulfill his own will, but to lose it.

The Word is *Evocare, viz.* Call out, *as out of Egypt; have I called thee.*

Woe then to them that are dayly sought and called, and have not an ear to hear: Like these Guests, Matth. 22. Their minds are shut up, they see not their own wants, nor the beauty of the Brid-groom set before them: God calls man to partake of his love: but man saith, I have another, and so the righteous Wrath of God lights on him. For though some expound that Matth.12. *Calling those that were bidden*: That this bidding is the universal grace given to all, and that calling is a further grace added to the free-will: Yet, I take the bidding to be the Covenant made with the Jews, to whom he offers the light of the Gospel, as, Acts the 13. *This calling abides still in the use of the Gospel*, as: First To daily Repentance.

2. To believing. 3. To

3. To do his Will; in obedience of Love.
4. To suffer in Patience.

To a Rebellious People. Though they pretended Holinesse, and the service of God: yet they were grown Rebellious against his Will and Word: So that,

There is in all men a Rebellious Will and Lust: yea, even in believers, which if ever leads man from God into misery, and bondage, as in *Adam*, and *David*.

And *Paul* complains of it, Rom. 7. Gal. 5. *This fights against the Spirit*, though the will and desire of man be natural qualities, yet when they are set upon vain objects, and come to rule and draw, they ever bring into bondage.

For, hereby is God more denied than by any: for though they know him to be true, they trust him not: and as for a stranger to denie and distrust a man is nothing, but for a Child it is Rebellion, and Rebellion is as the sin of Witch-craft, it denyes God, and makes a Covenant with the Devil, and workes through envie ever to destruction.

Thus, unbelief ever Rebells against God: yea, raiseth up arms against him: When he would be a King, no, say they, This man shal not rule over us; but would reign as King themselves.

But believers most of all, who dwell in the Kings House, and professe allegeance and service, and yet underneath, practise and labour that they may be King; and wear the Crown: and so are still drawn from God by Lust and fleshlie Wisdom: And this may be say to our Land, he hath stretched out his hand long over us, but we still Rebel: witnesse,

1. That common trade of iniquitie, as common as breathing.
2. That hardnesse of heart under the Vail of the Gospel
3. That heartlesse dealing betwixt Religion and the World.
4. That casting off the Word we professe, & believe not that to be true which we know, &c.

This makes man an enemie to God, & this is it which

makes thee cast the Son out of doors; we walk in a way that is not good, after our own thoughts.

So the Lord may say: They have forsaken my Covenant. They follow their own, which leads into an ill way of Life. So that,

When man forsakes the simple Word of God, and cleaves to the devices and inventions of his own thoughts, and follows them: he forsakes the way of Life, & chuseth the way of Death which never prosper.

It was the Curse that lay on the *Gentiles*, That he suffered everie one to walk in his own way, as Psal. 18. *They would not hear, nor would have none of me, I gave them up to their own Counsells*: Thus *Adam* and *Israel* forsook the way of the Covenant and Promise made to *Abraham, and made a Calf, and murmured against Moses*, &c. The wicked walk in a way that is not good, *There is a way that seems good, but the Issues thereof are the Issues of Death.* For though man was made righteous, yet he seeks manie inventions, to save him: but not by the way of righteousnesse: He hath sold the Birthright, and Covenant, he hath forsaken with *Esau*: and now he would have the blessing by any means: He mourns & weeps for the blessing, & would have it though by killing his brother, & living in an hunting way.

For mans way in himself is not able to guide him to happinesse, for lust blinds him, and leads him to something that is sensual: reason is proud, and leads into all things visible, but Faith is the ground of things neither seen nor felt.

But Christs way which was the way of Life, was not after his own thoughts, but as the Father commands, so he speaks. He sought not his own glorie, but did the Will of the Father, stablishing his Kingdom, & so his way was a new and living way, though the Vail of the flesh was rent: And so it is with man, not by a way of the Flesh, but to break through the Flesh, & by crucifying it, enter into the Holiest of all by Faith onlie.

3. This was the way prescribed to *Israel*, God brought

brought them out by a strong hand, and wrought meanes as alwayes in the whole course, that no power of the Flesh might appear, as *David* confesseth, they got not the land by their own power.

2. Then in the Wildernesse, from one place to another, where they took no rest, but in the Covenant only.

3. Then through Jordan, the River of Teares.

4. Then overcame the enemie.

5. God left them a Law of love to walk by.

6. Commands not to joyn with the enemies, but to destroy them.

But all these *Israel* forsook, & at the last grew so presumptuous in regard of their prosperitie: and so wise in Religion, that they would not be beholden to God, but would save and free themselves by wayes of their own, till at last they fell from God: and still they thought this was a holy and likely way: Thus the old course of the World is fallen upon the *Gentiles*, every man walks in his own way, and yet every man thinks his way is good, and like to prosper.

1. The Worldling, by getting, and gathering and making sure for future time: seems a safe way: but Christs way was to forsake all the World, and had none of these.

2. The Wanton thinks his way right, because of his faint way of Repentance, and yet he fears, Ecclesiastes, *That it will lead to a fearful end of judgement.*

3. The *Pharisies* and *false Apostles* walk in a seeming way of holinesse with Christ: but this makes Christ & all in vain, to joyn any thing with him: For Christ was to denie himself, and cleave to the Promise of Faith, yea, though he was to be taken from them, yet they should wait for the Promise of the Father: who should send the Promise of the Father within few dayes.

Nay, we are grown so cunning in Religion that we can chuse out Christs own Way, and approve it, but walk not therein by the Spirit of Christ: but so follow Christ in our fleshly thoughts: but not by Faith alone, giving up our selves in love to the good of others.

So, we see Gods wayes is not our wayes, yea, & our thoughts and his words never agree together: one of these must be forsaken: either we must cleave to his Word, and forsake our own wayes, or follow our own wayes, and forsake his Word.

But we live by thinking not by believing: Invent, devise and comprehend, that we may guide our selves: but not rest in patience to believe another: Like the Prodigal: but see the good and safe way of Christs: that stands in simple believing from a troubled heart, and in subjection to the Fathers will in love, in patience to bear his Crosse. But this is grievous to fleshly thoughts but sweet and safe to the Soul.

A people that provoked me to anger continually. That are hardned under the Love of Religion, & so presumptuous, that they rebell with a stout & stiff neck. So that

When man hath gotten the World into his heart, and some competent way of Religion to cover his rottennesse, he falls into hardnesse, securitie & presumption, and so fights against God with open face. Isa. 1. *I have nourished a People, and they rebelled against me*, and in Jeremiah, *They murther and steal, and all under a coller of the Temple of the Lord*: They have gotten a brow of brasse, like those, Psal. 10. Pro. 1. *Tush, there is no knowledge in the most high*. For the knowledge of the truth without the power thereof, hardens above all. But the Truth in the power thereof, beats man down, and all things in man to live in another, or not to live at all: not that the World and Religion can grow up together for then it choaks the Word, and wee become Rebellious as *Adam*.

For now they sin with an authoritie, under the foreknowing of a Saviour. Like a man in the Kings house, that robbeth and oppresseth under the hope of Pardon.

For whatsoever makes man strong hearted, is not Christ, for he melts the heart in sorrow and in love: For this is the greatest disgrace that can be; if a man must bring Christ to help forward his Lust. As to steal and oppresse, and Christ must help us. Thus with us.

God

God hath holden out his hand, but we dare provoke him to his face, and call his Word a lye, & run to other shifts; as though we seem to flatter a while, yet Religion is but made a way to bring about our own Lusts, as,

1. Do get the World more freelie: or advance our glorie, or keep peace: but all these covers a Rebellious heart: For if it were seen as thy Face, thou wert a shamed for ever. This is the greatest Rebellion in the Church, covered under Religion, & God most provoked thereby: For here man tempts God, and layes all blame on him, blindly waiting for his Power: yet hath no heart nor desire to return, storing himself with Riches and Righteousnesse, that he may not repent.

But do we provoke him to anger, or rather our selves to our own confusion? for we see how he delt with *Israel*, led them captive, & then cast them off: Doubtlesse he was never more provoked, they sacrifice in Gardens, and burn Incense on Altars of Brick, which should have been on Altars of Stone, without a hammer.

Thus he shews how they chuse their own wayes, that is to say, They sacrifice in Gardens when the Law was at *Jerusalem*: burnt Incense on Brick; which should have been on Altars of Stone without a hammer: as Christ the Stone hewen out of the Rock without hands: they lay among the groves there to enquire of the dead for the want of things, and not waiting on God, and the Words of the Prophets; *They eat abominable broth, and swines Flesh*, both which were forbidden by the Law.

So that in all, they forsake Christ signified by all those, and chuse their own wayes: and this is mans way in the Church: We offer not at *Jerusalem*, sitting at the door of the Tabernacle, weeping and confessing. Where is the Mercie Seat, and Ark of the Covenant: but in Gardens of Pleasure, in serving God at our leasure, and not on the Corner-stone Christ Jesus, but on the Altar of our good qualities, which we have hewen to our selves? We wait not on God, & his Will & Word, that we may know it: but in the dead groves of our devotions, and run back to these rotten effects of care & diligence.

If the World shew good signs, we believe: if we see signs and Wonders, we trust, we feed on Swines Flesh, Flesh and broth thereof: That is, we feed on the Flesh and filthy World, which begets nothing, but flegmatick and cold opinions instead of pure nourishment to Faith and Love.

Stand by, for I am holier than thou: So with all these abominations, there went still a poysoned opinion of holiness and high thoughts, which made all stink in his nostrils. So that when with Religion there goes a high thought in man, and exalting of himself above others because of his Religion: it poysons all and stinks before God, and will bring man to a fearful fall at the last.

That it was with the *Pharisee*, I am not as other men; as this *Publicane*, Col. 2. *Touch not, taste not, handle not.* It was their practice when they had been at the Mercat, they washed: & the false Apostles thought themselves more acceptable to Christ, because they were circumcised. And those Gadders in the Church that went about talking, and thought because of their Religion, they should be respected and relieved, which Paul writes against, that they should not be suffered. This is Religion turned into mans own glory and not to Christs glory.

This flows from pride and self-love, which had its beginning in man, & ending in man, as all things do. This makes men Judges in Religion, and not Christ a Saviour: and so with all Religion, there grows up a cursed opinion and seeking of respect, which poysons all: for well worth that Religion where man is not lifted up by it, and hath nothing, but all laid up and enjoyed in Christ, not in self.

SERMON XIX.

Isai. 63. 1. *Who is this that cometh from Edom with dyed garments from Bozra? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, and mighty to save.*

In

In the tenth verse of the former Chapter is a large promise of Mans Redemption by Christ, under the Type of *Israels* deliverance out of captivity: as, *Prepare the way of the Lord, cast up the high-way, gather up the stones, lift up the Standard:* The Lord hath proclaimed to the end of the World, to *Sion*: Behold thy salvation cometh, his reward is with him, and his work before him: That is to say, Make readie the hearts of men by repentance, and then salvation is at hand, and thou shalt be a holy people prepared of the Lord: Prepare the way, that is, let not *Israel* settle in *Babylon*, but come out: Remember *Jerusalem*, that you have lost the signs of my presence, the Ark of my Covenant, the Mercy-seat, and all the tokens of my Love: and that you are now strangers to me: so bring down their hearts, and make a way for my mercy, that I may do them good: that they long for my salvation, & they shall find it ready at hand. Let them not trust in their strength, nor rely on the favour of *Babylon*, the world, the Flesh; for they will still keep them bound: but return to me, and I will deliver them: so that,

No mercy to man nor salvation from God, nor redemption by Christ, nor holiness by the spirit, but where God makes way in mans heart by dayly repentance, & dayly turning mans heart from the world, himself: and all things in true sense of his bondage, and longing of the soul after Christ.

Repent for the Kingdom of Heaven is at hand. Psal. 107. *He brought down their hearts with sorrow, & then had mercy on them.*

For all *Israels* wanderings, he plagues them, till he made them yield and cry and pray: & then helps them in distresse. It was *Johns* office to make way for Christ: For what should Christ do with an hardened heart, filled with conceit of Wisdom, righteousnesse, and the world or riches: For all afflictions that God layes on man, either in the world, or in himself by the word, is but to bring down the heart, to let him see how the World hath deceived him, & hath beguiled him, and

his

his conceits brought him into a false surmise; and so lets him see, what a little power he hath in himself: that so forsaking and turning to another, he may find mercy

For though God give gifts to man, yet they are kept onlie in the hand of Faith: else man turns to them, and forgets God and himself: and so becomes proud and conceited, & becomes a Saviour to himself.

But the salvation of God is never given but to repenting hearts, that are ashamed of themselves, and their own cursed & rebellious hearts, and in sighing & sorrowing, pray & seek for mercie.

But we all would have salvation another way than by repentance, as one by knowing, another by dying, another by gathering strength; but none by denying themselves. Indeed we daily pray, *Lord, forgive us our sins:* but sin is not our burden, we would all have mercy to our hardened hearts. Nay, how far are we from the salvation of God, whose hearts never felt the bitternesse of repentance, or are again hardened through knowledge.

We all dream of being saved, but alace! there is no way in thy heart: Thou knows how little thou minds God or Christ at all; how little thy heart is troubled about life or death: but carried away with present losse. Where is the place that can witnesse thy sorrow and heavinesse of heart, thy sighing & folding of thy hands? how little is it in thy thoughts? What hast thou done, & daily doest against God or thy self? How little art thou troubled about thy eternal being? no Repentance being wrought in thee, all Religion is but a matter of discourse and circumstance.

But woe to us; for repenting dayes are gone: and so salvation hid: the time was, when we were sinners, & went mourning & weeping; & all our dayes were repenting dayes.

And then were we ashamed to look into our own cursed hearts & vain wayes, and all night our very dreams were on misery; & then light rose in our darknesse: but now we are wise & righteous, & see not the

pride

pride & luſt, & worldlineſſe of our ovvn hearts, even drovvned in pride of our ovvn hearts, & have a conceit of ſalvation in our ſelves. Is ſin leſſe ſinful than it was? Stand vve not as much need of ſalvation as before? nay, our hearts are not prepared for mercie; but claime it as a due, and therefore is ſalvation far from us.

But know; that before ſalvation or freedom come from Chriſt to our hearts: theſe high looks muſt down, & we carried into *Babylon*. God never caſts his mercy upon hardened hearts, but the poor & mourners ſhall be comforted: So that faith & holineſſe is daily preſerved by repentance & deep humility, vvhen God opens the high vvay of our hearts, he gathers out the ſtones: & all his mercies though they bring comfort, yet ſtill more humbleneſſes, that he ſhould daily be ſo good & we ſo vile & rebellious, ſtill ſo is mercie & ſalvation contained.

Who is this that cometh from Edom. That is, from the land of captivitie, from *Bozra* the chief Citie of the *Edomites*, repreſenting the great povver of Satan, Fleſh and the World wherein man is bound, & novv comes the Prince and Captaid of our Salvation out of our captivity and death; and is conſecrated through ſuffering, even in death overcoming all things: & his garments red with the blood of the Sacrifice.

Laying it down by way of admiration in the queſtion & anſwer, containing wondering and Chriſts anſvver.

For the vvhole Chapter is a Prophetical Declaration of Redemption by Chriſt, and the ſtate of man to be redeemed: as,

1. The Perſon or Redeemer, even Chriſt diſcovered by his povver and ſtrength; travelling in the greatneſſe of his ſtrength, and the reſt: *&c.*

2. By his truth and righteouſneſſe, *I that ſpeak in righteouſneſſe.*

3. The way & means how he hath done it, *viz.* Firſt, By death under a Metophor, of *Treading the Wine-preſſe.*

4. What he hath done, *viz. Troden them in his Wrath.*

Who is this that cometh. This ſhews the expectation of the captive Church, waiting for a deliverer according

to the promise, after seventy weeks: so man after his long bondage under hell and Flesh, and seeing Christ a weak poor man, and that all in blood crucified, dead and buried: seems an unlikely man to reason, but in his answer, he puts away all doubts: & that he is the only man and Redeemer: So that,

The weary waiting and forlorn heart of man, though he see little possibility to obtain life by Christ in sense & reason, but many more likely devices; ye shall never find freedom but only in him.

For he was ordained *of old to break the Serpents head, and prophesied to bind up the broken hearted*: Yet, what a doe had he with his Disciples for to perswade them that He was He? but still they cried, Is not this *Joseph's* Son, is this likely to be He: He only was *Jobs* refuge in all his afflictions, when he saw nothing but death, yet his Redeemer liveth. This he witnesseth by word and work. By word, *I am come to save the World, I am the Resurrection and the Life*. By works, How many poor, lame and blind did He help, which he was after to do spiritually: the afflicted he comforted as *Mary* and the *Prodigal*: The *Pharisees* cryed out, Who is this that forgiveth sins, that destroyes the Law? Nay, others said, Except ye be circumcised, Christ cannot profit.

1. For he came to destroy the flesh, and redeem the spirit: therefore was he weak in the flesh, & strong in spirit, that he might cross the curious wit and pride of man: who looked for great things.

2. All things prosper according to his presence with man, and not according to the power of the creature; all other things are but miserable comforters, only puts off for a time, but it comes again with all violence: like a sore that is ill healed.

Yet, who hath believed this report, Nay, in any straits we look for other helps. The World saith, Come see what riches and certaintie: I will relieve thy wants, be diligent, ply thy mind to me, and I will ease thee: and saith, Man: This is that comes with full hand and good gain: This is like to preserve so much Inheri-

tance,

tance, so much coming in: and is yet never a whit eased, but a slave still. The flesh saith, Come to me; I come not in sadnesse and sorrow, but in mirth and pastime, and pleasure: I will put away sorrow from thy heart, and season all sadnesse with mirth: and yet for all this, in the midst thereof the heart is sorrowfull. Reason saith, Come to me, & I will shew thee a likelie way; do good, worke righteousnesse, see thy great knowledge, and good qualities: then believe that Christ may profit: but simple believing stands not in this, but in another thing: and when thou feels nothing in thy self, Reason would judge this but a blind way.

Nay, saith Christ, But come hither, look on me, believe my Word: I am poor and needie in flesh, and so must thou be: I will deliever thy Spirit, and free thy mind: these deceive thee, but I speak in righteousnesse though I seem base, yet all power is given to me, and I am mighty to save. So that he that looks for salvation by Christ had need of Faith, more then Wit: When the poor captive Soul sees nothing, but death and bondage, no power to free himself, and sees nothing but poor Christ, all wallowing in blood, shut up in the grave, sits mourning at the Sepulchre: and yet look for salvation in him: had need to pray daily, *Lord, increase our Faith, and help our unbelief.*

And to this end would Christ confirm his Disciples in expectation of the Promise and Life by his Death, and to wait for the Holy Ghost by the Sacraments and pledges of his love and truth which he left them, saying, I know ye doubt and fear, and hereafter ye shal see me forsaken, judged, and crucified, and buried: and then will your hearts tremble: but that I have spoken in Righteousnesse: take this as a pledge of my love and truth, when ye come together, eat and drink this, & believe my Promise, & rejoyce in me, & in my death: for though I must trade the Wine presse alone, yet I will trade it in my Furie.

I that speak in righteousnesse.

The word of Christ is the word of righteousnesse to be-

believing hearts, and shall be assuredlie fulfilled to troubled Spirits.

Mighty to save. So that,

All power of saving man is in Christ: no power in man to procure or preserve his own safetie.

I have troden the Wine-presse. So that,

Jesus Christ hath under-gone the wrath of the Father for man, that he might redeem man from wrath, and by his suffering hath wrought Redemption for man.

I have troden the Wine-presse alone. So that,

None partakes with Christ in the work of mans redemption, but he is the beginner & finisher of mans happinesse.

Mine own arm brought salvation. So that,

When all power in man fails, & miserie strikes: then is the power of Gods spirit still at hand.

I will trade down the people in my wrath. I will afflict as I have done my son, and bring down their strength, whereby they now stand without me: they shall taste of my wrath and see how good it is: So that,

All shall sooner or latter taste of the Indignation of the Lord, that God may prepare men for mercie, and bring men out of himself and the world.

Jobs spirit was drunk up with wrath, *Saul* was slain and stricken down to the earth: *Pharaoh* that made light of God, was brought under. What wrath did *David* suffer, even pains of hell; that made him cry out, & so was his joy restored: yea to *Abraham*, he seemed an enemy: yet in his subjection was the Covenant renewed, & Christ above all was sorrowful unto death & his soul a Sacrifice, & then he arose and ascended.

For God will destroy all his enemies in man, that man may be freed, & those that stick to them shall be destroyed with them: that we may be conformed to our head, & so fitted for mercie in him, who came to sustain man under wrath: For how is he saved from wrath that is never under it? This were to save him in his fleshlie way and hardnesse of heart: That just Law which man daily breaks, Thou shalt dye the death,

must

must be true in all, and kill man, that the second Covenant may live in man, and he thereby.

God doth this to bring down mans heart and make him yeeld, for man can shuffle off manie things, but this bitter hour past all help. But vve all strive to go to Heaven vvith hardened hearts in beds of doune and worldly fullneſſe and eaſe: we make an agreement, & think we are harmleſſe and innocent: and another, that he is a friend of God and his Word and Goſpel: & another, that he is diligent, careful and righteous; and therefore thinks that he shall eſcape, and ſo would live and die without Repentance, Wrath and Miſerie; and yet Chriſt could not do that, and ſo none vvould drink of Chriſts Cup.

But knovv, thought vve can jeaſt and talk it out, & clothe our ſelves with conceits, and opinions: yet God vvill trample all theſe under foot: When his Wrath shal be revealed from Heaven againſt all unrighteouſneſſe of men, that hold the truth in unrighteouſneſſe: either by his Word and Spirit in mans heart, that he shal ſay: *O wretched man that I am, who shall deliver me from the bodie of this death.*

When he shall knock at the door; or call for mountains to fall upon him: then shall he ſee vvhat good he hath gotten vvith ſticking ſo hard to the World, and to himſelf, but all too late.

But yet to a believing and yeelding heart, that judgeth himſelf and not God, in midſt of Wrath, he remembers mercie: and even in this, he aims at mans good; though he ſee it not: For it is to vvhip and to beat mans proud heart, and fleshlie confidence, and to caſt out that proud and worldlie Devil, and deſtroy the enemies that are in mans heart.

Thus the wanton heart of man fights for eaſe in the Land of captivitie, & would ſee no evil, but flee from wrath, through hardneſſe of heart that cannot repent: and ſo heaps up Wrath againſt the day of Wrath.

We would do evil, but would not feel it, nor hear of it: we vvould rebell againſt God, and follow our own

Luſts.

Lusts, that we may live, and yet would have him to put up all: Nay, but the wise Father knows that this is the way to undo the wanton child, and therefore casts him off, leaves him to himself, that he may return by Repentance, saying, Thou knowest that I have been a Father to thee. I have provided for thee, when thou wast young, I maintained thee: When thou wast of age, thou would not be ruled: I was forced to cast thee off. This now justlie come upon thee, yet seeing thou judgest thy self, and justifies me, I will take away my Wrath, and receive thee to mercie, that thou mayest praise me. But first, he makes them drink of his furie: but our cursed hearts cry for ease and rest, but God will keep on the Rod till the heart be broken, and brought down, and make us like a drunken man, that is besotted with wine, that minds neither Wife nor Children, estate nor credit: So with us, when his Wrath lyes on us, we can neither minde Wife, World, nor Children. For this sticks closse, and nothing can ease: Riches are vain. Pleasures are gone, laughing is turned into mourning, and nothing can ease the heart but mercie: but how will these escape, when time of mercie is gone

I will bring down their strength, So that,

Gods saving way to man, is to bring down the strength of man in himself, that he may be exalted in another.

I will mention the loving kindnesse of the Lord.

There is an endlesse Fountain of Truth and Righteousnesse in God, and incomprehensible mercie, which is never wanting to praying and miserable hearts.

But mans forsaking and turning from that, is the cause of all miserie unto man, as Psal. 81. Deut. 23. *For he said, Surely ye are my people*, &c. Here, he mentions his dealing with them in particular, that is to say, He ever had an eye over them for good, at least to testifie his mercie, and

1. He remembers their Adoption, with the truth and simplicitie of their hearts; and though now fallen, yet they were his people, and would not lose their preservation.

2. He

2. He was their Saviour, and delivered them out of afflictions, wherein he was also afflicted.

3. There guide and governour, He led them all the dayes of old by the Angel of his presence, & then shews their Rebellion, & his mercie again in pardoning.

They are my people. This he spake in regard of his first chusing of them, and uprightnesse of their hearts then, and seferie they were in through his Power: So that,

True hearted simple minded men, were & ever shall be blessed of God, what ever gifts they have, when double and shuffling hearts shall be accursed.

See *Davids* plain and simple heart, when *Nathan* had opened his eyes, he did not shut them again; but though a King, and a fact discovered that might shame him, yet he goes not about to excuse it, but confesseth plainlie, and doth penaunce to all posteritie; yea, God is near to all that call upon him in truth, and the good ground are good honest and simple hearts, but the *Pharisees* that say they have no sin, do lye, and deal not truelie: and a man is a lyer to the Holie Ghost, to think to joyn with the Disciples in love, and yet keep the World in his heart to trust to; and in Christ was found no guile, and God loves truth in the inward parts.

For this is the opening and uncovering of the heart to be capable of mercie, and so hence comes confessing and believing with all the heart: For covering is a greater hardnesse added to our former sin: It was sin in *Adam* to forsake God, but it was greater to cover it: and in *Saul* to spare *Agag*, but greater to excuse it, and lie to the Holy Ghost.

This is a fighting against Christ, and strengthening our selves in something else, that we might not stand in need of him: Like the malefactor, that hath done evil, and yet will excuse it, and justifie himself, he will be hanged indeed.

For God is a God of truth, and workes truth in the inward parts, and the power of truth is to discover the subtilitie of man and the Devil, and to convince the

the World, and to lay the heart naked and bare before God.

Away then with all doubling lyes, let God be true, and the Devil and everie man a lyer: From the beginning we all professe to love God, and believe in him, but we lie. But, Whence then is this care and confidence in the World, this fear, and sorrow for losse: this pleading of our own Righteousnesse, to keep up conceit? We professe to love God above all, but we lye: Whence then is this self-love, & of the World? and we forsake him for a Morsel of Bread; that we love our Brethren. Whence then is this malice and revenge, this oppressing and grinding, this cunning, and circumventing, and that we love the truth, and yet believe it not at all, but fell it for our own wills, and that God would change his will, and rather than we want, our Lusts.

We are all knowing and devote men, but honest simplicitie is lost among main, plain dealing is gone: So in Religion, truth and simplicitie is gone: simple praying and believing, from a troubled Spirit, is gone, simple love one to another, is gone: and everie one judging another, and locked up in secret surmising: not bearing with infirmities, but blazing abroad the frailties of others.

But God will find out all our falshood one day, when all our excuses shal be as shiftlesse as to *Adam*: When he shall open the Books, and that are hid, layed open: Then shal thy Hypocrisie, and double dealing be laid open, whither thou hast trusted God, or thy self; loved Him, or the World: Then shal it be seen, whether thou believed indeed and in truth: For true evidence shal come against thee a malefactor which thou canst not denie.

It is not our simple sinning that hinders our happinesse, for God will pardon: but it is our lying and covering it that hides us from Christ: As the Child that hath not onlie made a fault, but hides and covers it, is beaten double. This his Father cannot abide.

God gives us true and simple hearts, we seek great guils

gifts and qualities, and become wise; but lose innocencie, and run from our selves.

In all their afflictions he was afflicted. And the Angel of his presence *saved them.* Here is Christ suffering, who bare the infirmities of man in all weaknesse; So that,

Christ the loving Saviour of man, partakes with man in all his miserie; and lovingly helps when all fail, Heb. 2. *Forasmuch as the Children were partakers of flesh and blood, &c.* Heb. 5. *He is a faithful high Priest subject to like infirmities;* And was partaker with all that was miserable: but the Wealth and Glorie of the World he had none of: Like a loving elder-brother that sees his younger overbuthned, helps him: beates, weeps, and hungry gives him meat.

For he was the Word of the Father, & was God, yet he took upon him the form of a servant, and became flesh, and dwelt among us, that we might see him afflicted, suffering, forsaken; and yet he overcame all.

For he came to help the afflicted, therefore he came in the flesh, that he might destroy flesh; & by enabling man to suffer, destroying fleshly lust in man.

Thus was he given as a witnesse to the people, & the first-begotten of many: What then means these high thoughts, & soaring conceits that seek Christ in heaven, and think Him to be some angry spirit: and so rack their thoughts and beat their brains in comprehending Him, but do, He is with the poor, afflicted and forsaken: this high and full Religion he cares not for, nor hath any communion therewith.

What a hearting then is this to patience, that like a loving husband, is with the wife in well and woe: thou thinks thy case singular, none like thee: thou poor, He poorer; thou wants the fathers love, so did he; thou art persecuted, so he: unto death; thou sick, so he swate blood for sicknesse: But we have little fellowship with Him, for we are full and rich, and at ease; He bears our weaknesse, but who feels it: He wipes away tears, but who sheds them; He hears our cryes, but who makes them: Nay, we are all Christs to our selves; therefore He is a stranger to us.

All

All high flying Religion, then is not of Christ, for he hath no communion with man, but in affliction, therefore *Paul* desired only to be partaker in his afflictions, for he hath not to do with rich men at ease, and he that saith, He hath fellowship with him and not in his death lyes and deals not truly.

It is not affliction that hurts or hinders man, but want of Faith, for he is afflicted with us, but because we do not believe his power and truth, nor are we patient to want rest, therefore are we crushed under afflictions: we have not learned to lose the world and our selves with him; the fire cannot feat them.

And where man is partaker with Christ in afflictions he makes him also partaker with others, to mourn with them that mourn.

But we are little disposed to the practice of Faith, while we judge others in stead of pardoning, we spread abroad their Infirmities, we spoil the poor: but believing miserable men have a friend at back that is with them: giving a mouth and wisdom; when friends and world fail: yet then He abides and fails not, but when they have least hope; they have readiest help and when they are weak, then are they the strongest.

And the Angel of his presence. When they were brought low in affliction, and fate in sorrow, and helpless repenting hearts, then his love breaks out; So that, 1. Christ is only present to afflicted spirits, and His love and compassion only, is the stay of repenting hearts, & nothing else.

As here he alludes to the presence of the God of *Israel*, in their Redemption out of *Egypt*, when they knew not what to do; the Angel brought them out, went before them; and though they fell into many straits, yet the Lord pitied and helped them: yea though they rebelled daylie, yet He afflicted and pardoned them: And His love and mercy is never seen so much, as in daylie pardoning: for it is a burden that all the World cannot remove.

For he was given to bear the infirmities of men, Mat. 11

If

If any be burthened he shal find rest to his soul: As in the *Prodigal*, and the *Publican*, like a wise tender father, whose child hath wantonly ton away, yet the father seeks him and finds him: First lets him sit forlorn in the wildernesse, and seems to take no notice, then when he sits crying out of himself, O wretch that I am, that hath thus abused my good father, cast away my self and knows not what to do but dy and perish. Then he appears, and frowns on him a while, but after his heart he brust with sorrow, the father can no longer refrain, but smiles and comforts him, as I shall to his brethren.

For He came to seek and save that which was lost, He came to redeem the captive spirit of man, that was locked up in fleshly hands and his own guilt: Not to ease the captive flesh of man, for many great afflictions ly on many, whom He never easeth; because man cannot have his own Will and Lust and World and Ease and Glory: but these he vitiates not.

But when the spirit moans after God, and cannot be comforted by all the world, but sits in ashes, and cryes in the night; the Sun then breaks out, and joy comes in the morning. But nothing is a burthen to the spirit of man, but sin and guilt, and weak esse: for other afflictions are burthens to the flesh, and they are helped: But in the afflicted spirit, there is such a depth of miseries, that nothing can help but His Love & Spirit that He hath promised: As nothing can ease the heart of a rebellious child, but reconciliation with the Father, all that man can do to help, can but strengthen Reason. His Love only stays the heart by Faith: all things do but only put off, and that by strengthening conceit: but it returns again with greater violence, like a wound ill healed.

But this shews that we have little of Christs company, save only His name among us: we talk of Him, & dispute and follow him up and down to the Temple and seem to sit by His side, but with proud hardened hearts. Nay, I judge whether thou art as well with

Him as without Him, for any good thou hast by Him, save only a heartless & helpless hope: if thou may have the World, thou seeks no more: If thou have no more joy, than thou hast with him, it will prove but small.

Nay we are not for His presence, like an adulterous Wife that cares not for her Husbands presence: but if ever that heart be turned by Repentance, and possest of its own guilt, then none but He. Others thinks to procure His presence by trimming and garnishing a fair outside profession of Christ, and think, if they were more holy and righteous, then He would surely come: but we thus make a Christ to our selves.

But woe to that Righteousnesse that hides Repentance, and hardens the heart: Woe be to that Presumption that is lifted up above Mercie! Woe be to that Conceit of believing that joyns hands with the World, and shuts man up in self-love: and woe to that Hardnesse of heart, that despiseth long sufferings, and heaps up Wrath against the day of Wrath.

And hence we see, that where Repentance is hid from man, Gods love and pity are far from him: whatever we have, it matters not, how Wise, Righteous, & Holy, Rich or Youthful we are, if any Hardnesse of heart goes with all: But we are full and sit as Queens and want nothing. Yet the day is coming, when we shall seek Him and shall not find him: when all shall fail us, and we afraid to hear of his presence: when He shall sit as judge, to judge the World, then shall we cry.

O where is he now that we despised and set so light by? And then weep with *Esau*, and say, *Father, hast thou not one blessing left? Bless me, even me also*: Then shall he answer, say, *These are blessed, and shall be blessed, whom hast broke the fulness of the earth for thy portion: but my love and mercy thou regarded not.*

In his pity and love he redeemed and bare them: Here is the continuance of his love, notwithstanding thou dayly falling off: yet he guided and bare them as a nurse in his arms all the ancient dayes, as he chose them in love and pity; and remains faithful to *Abraham* and his seed: So that

As Gods love and pity without any thing in man, is the first fountain of life to man and only cause of his happines; so is the same Love, Goodnesse and Power, the dayly preservation and guide of man in the way of happines through Faith.

As *Paul, by the grace of God, I am that I am, not I, but the grace of God in me*: therefore doth the Lord so often remember *Israel* of his deliverance out of *Egypt*, the promise to *Abraham* that they might look at that Law, and depend on that Promise.

How came *Israel* out of all these straits, but that God still pityed and forgave them. as *David*, how he prayed to be guided and preserved and relieved dayly from God And this the Apostle strove for, that nothing might stand in the heart of man after grace received, but the same grace still: and further beats down all things else but this.

For is not man as weak in himself, and Satan and the Flesh as strong as ever? Is not man as sinfull, and His grace and help as needful as ever?

For *Paul* of himself could not live, but Christ lived in him, and he waited therein, *He hath delivered, and will deliver me.*

Christ did not worke properly for himself, for man to guide himself by his own power: for this is not in man but in Christ, who is his Safetie, Peace, Righteousnesse and Holinesse, and all: for *Israel* was not able to stand before any enemie when they forsook the Covenant, for what shall uphold man under the cross, but his love and pity when all faile,

As the Martyrs, was it their wit, or power, or strength of heart that preserved them? No, but the Power and Truth of Christ through Faith: For as the child hath nothing of his own, but lives at the fathers appointment and providence: so we

See then, it is not as wise unbelieving men imagine, that after the mysterie of the Gospel be revealed, and apprehended in flesh, turns back with *Israel* and become wise and righteous and strong in themselves; so

it is with many that were sinners: but God received them to mercy, and now they worke it out, beginning in the spirit, but ending in the flesh, and then think to recompence God.

Is God more beholden to thee than before, or rather is not thy sinful lust, and pride, and worldly heart, and hypocrisie as hateful to God now: when thou hast the knowledge of his will as thou thinkest.

But these are commonly the greatest backsliders: For though they stick unto Religion, yet they fall from Christ in Religion and conceit, and clothe themselves with his gifts: The World is in their hearts, Repentance gone, Prayer dead, Faith only in name.

So that, to those he shal have just complaint: one is sick in the World, and cares not for his blessing, but he will turn it to a curse: another, is wise to guide himself, but will prove a fool and wander: another, is Righteous and rich in Knowledge, but a thief to God, and his mercie must flee from him: Whence, God shall judge and say: Thou of all others shouldest have trusted me, thou professt my Name, sat by my side: but thou art the great thief of all, for thou hast robbed me of my glorie, thou ran from me in pride: therefore, thou of all others are the farthest off mercie.

Such is the wonderful love of God towards man, that pitieth man, that pities not himself: When the sturdie Child hath run away, yet having wrought his peace, he calls him back by his Word, and pardons him: when the weak heart of man feels Danger and Wrath, and feels no ease to comfort him: when he is persecuted, and knows not what to answer, God puts a Word in his mouth.

What a fool then is man, that hath such a pitiful Father attending for his good in all, and yet runs to the World and flesh, those cruel Tyrants, and seeks help there.

So dayly mercie in God, and miserie in man, & Faith in Gods Word, is mans preservation.

Pray we then, that the Truth of the Gospel, & Faith may

may be preached in the Church, that man may have nothing to lean to but *mercie*; but how hard is this new way to continue, but we would still have some thing to feel and lean to, but not his mercie.

But they rebelled and vexed his Holie Spirit. Such is the cursed nature and rebellious flesh of man: So that

Such is the rebellion of the fleshly nature of man, that the more goodnesse and love God shewes to man, he is the more rebellious and wanton against God, & forgetfull of himself to the losing of all.

Israel, Jer. 2. David casts off God, when his mountain was strong and *Jude: They turne the grace of God unto wantonnesse: And I nourished a people, and they have forsaken me:* they abused the Patience of God.

This is plain in experience, though God hath given us all enough in the world, that we see, or may see his blessing; who might have frustrated thy labour? yet how loathe to depend on this blessing, but would have all sure in the flesh by extremitie. He hath verified, and yet we have not trusted His Word, but would have all to possession.

For the flesh grows wanton by ease and fulnesse, and it is the hardest thing of all to enjoy fulnesse, and yet the flesh not to be hardened thereby.

To keep Humilitie, Repentance, and watchfulnesse a foot, when we feel rest and peace: but then man thinks it will never be night again. Like a wanton child, when he hath gotten what he would have, casts off the father, as the *Prodigal*, till he had spent all. How may we see it in children, when parents have cockered them, so that now they are the greatest vexation, and they wish they were dead or had never been born.

For man dots on every thing, that he quite forgets the fountain, and makes it a foundation of future hopes

Hence cometh so much looking at what we have seen and felt, and reckoning up old store, and thence arguing our present happinesse.

We are grown hardened and secure, and it may be, shal never taste the like again.

But what a curſed thing is the heart of man, that God can do him no good, but he turns it to evil? as in all thou never prays nor ſeeks heartily to God, but when need pincheth thee: then thou cryes: but if he eaſe thee, thou caſts Him off: As *Iſrael*, both in the wilderneſſe and *Canaan*, to *Dan* and *Beth-el*, and made agreement with the *Canaanites*, and after led captive, & killing of the Prophets; and afterward to perſecute Chriſt himſelf, till they had loſt all, and all under a colour of Religion.

And ſo in the Worlding, God hath given all it into his hand, and he hath let into his heart, & made a god of it, & the World & worldly mind as God, he truſts it & loves it above him, ſaying, This is it that muſt eaſe my heart, ſo he grinds the poor, and oppreſſeth the needy.

Others having taſted the goodneſſe of God in Chriſt, have caſt off fear, and thinks all is their own: under pretence of Religion they are grown wanton and worldly out-right.

Others, he hath pardoned a thouſand times, and they are grown wanton, hardened and preſumptuous to caſt themſelves down; thinking, but not believing that he will pardon, what ever they have done.

Others, have health and ſtrength, and do nothing but ſerve their own Lufts: So that there is great danger in proſperitie; there Satan traps man, than man grows ſecure, forgetful, and wanton: Watch, for there is danger of the Devil, ſhutting the heart in that fullneſſe, and ſo ſtops the currant of his grace.

No thriving in Religion but under the Croſſe, for man is never ought but then: What a rebellious creature is man, and untoward child, that becauſe God is good, therefore he will be nought: The Father cannot ſmile, but the child grows way-ward, but when God ſeems evil, man is the beſt: but do we provoke him to anger, or our ſelves to our own deſtruction; for he will ſay, I did thee good, and ſent the Wealth & Health, & Riches, and would never have failed thee. I ſent my Spirit, which thou grieved, therefore, thou muſt want the comfort thereof at need.

SER-

SERMON XX.

Genesis 22. 1. *After these things God tempted Abraham, and said, Abraham, Abraham, and he said, here am I.*

WE have heard of Christs birth according to the Promise, and the wonderful treasure of all good, that was to be conveyed to the Church by him: the Church conceived joy, because they expected a *Messiah* was to come, and great hope offered by him; but no sooner was he come, but he was hunted with miseries, and never had rest in the flesh, till death was conspired and accomplished, that so mans faith might not be in the arm of flesh, but in the power and mercie of God. This we may plainly see in this storie figured, than which not a more lively typ in the Scriptures; for *Isaac* being born, according to the Promise it could not be but *Abraham* rejoyced, and might have great hope even in Reason that the Promise might go on: but that God might purge this, he takes *Isaac* away in the flesh, that the puritie of *Abrahams* Faith might appear to all the World.

In this Chapter is laid down the Storie of *Abraham* and *Isaac* his Son.

1. The offering of *Isaac* at Gods Commandment.
2. The Confirmation of the Promise, & renewing of the Covenant.
3. The posteritie of *Nahor*, and familie of *Rebecca*: in offering of *Isaac*, note
1. The Purpose and Commandment of God, as a tryal to *Abraham*.
2. The expectation of the Commandment, and *Abrahams* obedience in the Command.
1. The Time after these things.
2. The Author, God said to *Abraham*.
3 The scope, that is to try *Abraham*. In *Abraham* we note
1. The expectation of the Commandment.
2. His obedience against nature in both overcomings:
as, 1. His great power of Faith against Reason
2. Flesh which assaulted in diverse circumstances.

After these things, that is, after the many tryals that

Abraham had, now comes the greatest of all: for he had been sore tossed by nine trials, as the Hebrew note, and this is the tenth.

1. Forsaking his Country and all.
2. Fleeing into Egypt for Famine.
3. Losse of his Wife and danger of his Life.
4. War with four Kings for redeeming Lot.
5. Despairing of Issue, he married his maid.
6. Urged to put her away and Child too, to please Sarah.
7. Is circumcised being old.
8. Looseth his Wife to *Abimelech*.
9. Cast out *Ishmael* and his Mother.

Thus *Abraham*, after he believed the promise, and was assured of Gods protection, was still exercised under the crosse, that he might thereby have daily experience of Gods truth and love, and that no fleshly reason might arise in him: and now behold, a greater than all these: for these are but as the prick of a pin in regard of this, but now God comes even with a dart to strike him to the heart: So that *Abraham* had now more need of Faith than ever: yea,

After all these things? So that,

After all he brought to Faith, and believing the Promise: yet such are the sufferings to be endured hereafter: yet no constant safety and peace, but by the daily exercise and life of Faith, whereby he is to be preserved in all future dangers and temptations that in the flesh will light upon him.

The just shall live by Faith: What wonderful assaults had *David*, what sufferings had *Paul*? Sat an seeks to devour who persist in Faith.

1. For the rest of the sufferings of Christ are to be accomplished in the flesh.

2. Many are baptized into the truth, that have not drunk of Christs Cup, nor baptized into his death: but slipping the hand of Faith, fear to the flesh, and overturned.

3. For there is a fleshly check to be purged, and a

World to be overcome, whereunto the power of God and Faith of man are as requisite as all these: *Isaac* must be slain.

And can the fleshly will of man overcome these.

4. Thus God daily weakens the out-ward man, and renews the inward, that he may draw man to simplicitie of Faith & Love, and to have his abiding in God; therefore will give him no rest else-where.

1. Thus is man deceived, when having had some light and love of God to shine in his dark Soul, thinks all is done, and heaven obtained, and so grows presumptuous instead of believing.

2. Either proud, because he imagines to have power over himself in all, which is only in God, or securely presumes on Gods power without either fear of Weaknesse, or Life of Truth upholding him, and so is dayly led into temptation.

1. Thou shalt sometimes see the World smiling, and offering a fair bait and portion, and thy flesh gaping after it, and thousands ensnared thereby.

2. Sometimes good conceits, and by thoughts from that thou knowest, or from thy well qualified mind, which thou thinks adds much to thy Faith, but after these *Isaac* must die.

3. Or sometimes want, fear and trouble, looks grim at thee, and threatens the downfal of all, and if Faith do not uphold thee, how wilt thou stand: nay, thou shalt see secret lusts and desires, and delights in thy heart ease, and peace, &c. Which must all down, so that if God keep not Faith alive in man, wearie and uncertain is his way.

But let all look for it, after many temptations still greater behind: one deep calls another, for man by the abuse of the liberty of Faith grows secure and proud, & that must down by the crosse: we think when it is fair, it will never be foul; and when we are rich, we shall never be poor:

Nay, but know that a quarter crosse must come to pull that down: for that great enemy, that is, Death, is

not yet vanquished, skin for skin, and all for life; so that the safe path of man is, to settle in nothing, but dwell with God, for *Abraham* might think now all is safe, seing *Isaac* is born, and well grown; but no safetie in that, for after a calm comes a storm, as we see it in the course of all things: so in mans heart day and then night, light and then darknesse.

God doth not take delight in afflicting his people, but rather than they shall return to the world, and delight and be deceived by the Flesh, that his truth should seem a lie, he will bear and strike the flesh, to the death, with one crosse after another, till it be subdued.

4. Thus we know, God hath com'd near us with many afflictions, and like *Israel*, when it is past, to fall to our courses again; but he will come nearer at last, till he bind us to himself that we dare not desire to start from him.

5. And we see what brings temptations & crosses, that is to say, when flesh makes use of Gods truth to its own advantage, that man begins to think of ease and peace in the Flesh, then must the crosse come or else thou wilt be lost.

6. But where will be our refuge when *Isaac* must be slain, for this will come: we have now fulnesse, health and peace, and prosperity and mercies of God on every side, but the day of temptation must come, when we must part with our dearest sons and careful father, thy kind mother and loving sister, thy beloved world and life it self? What then shall stay thee, or whether wilt thou flee? For be sure this day is coming on all Flesh. O happy he that hath the Truth of God to sustain him, and an obedient heart, a subject will, and a patient soul that day; for to him only shall *Isaac* be raised from death, and be life in death.

God did tempt and prove Abraham. This a temptation of tryal, for otherwise God tempts no man, *Jam.* 1. Not that God was ignorant what was in him, but that God might manifest to the world the power and simplicity of *Abrahams* Faith, and to shew what is the

day lie

deliverance in all straits, that all believers may be blessed with faithful *Abel* and *Abraham*: So that,

God sent this temptation to the purifying of his faith, and weakening of the Flesh, that nothing might be left to *Abraham* but God and his power and Truth to rest on, but God alone: thus to *Israel*, 1 *Sam.* 4. Deliver them into the hand of their enemies, that their trust in the Ark might fail: Thus to *David*, when he had numbred the People, and *Psal.* 107. When his mountain was made strong.

For hereby he purifieth Faith like gold, 1. *Pet.* 1. *Peter* must be *winnowed as wheat*: for then all rejoicing is taken away in the flesh, when World and all fails.

1. For he seeth that man is apt to joyn with flesh against God, therefore he keepeth this down by daylie suffering: for man is lothe to lay hands on himself, therefore doth he fight against it in man, both by Word which if it prevalle not, he adds blows to weaken the Flesh, that so man may see what a weak staff he hath trusted to: and often he crosseth his children therein when they have forsaken God: He takes away the World, because thou hast run to and trusted it; he suffers thee to fall because thou trusts to thy Righteousnesse: He hides his face because the Flesh grows wanton by his comforts: Thus God daylie crosseth us, and we take no notice, and lay the blame on this or that, and flee to the World for help: but then he will come and whipe thee yet more.

2. If the crosse ly long on thee, the cause is, because there is yet some looking for help from Flesh, or some lust that will not yield: thy stubborn heart is yet hardened by fleshly hope: For when God hath accomplisht his ends, then shall freedom come.

3. God seeth, that if we should prosper still, we should be undone: for fulnesse of Flesh, and simple believing, seldom go together: nay, he will still keep to such a dyet, as thou shalt still have: So will he keep thee under some crosse or temptation, that thou shalt still need his help, and by this Faith, see his power and truth.

4. That

4. That is Faith then and Religion that holds out in tryal, for affliction detracts nothing from a man, but shews what a man is if thy heart be not upheld by *Isaac* that is to say, the World, but by His Truth: what matters it, though *Isaac* be slain, therefore, *Watch and pray, that ye enter not into temptation*, that when temptation comes ye may stand and watch, that is, wait in Faith, pray and seek help in him that is mightie to save, so shall we be preserved, no hurt to man by the crosse but much good; for,

1. Thereby Faith is purified.

2. The flesh weakened.

3. And love increased, for then is man pitiful to others

4. The word prospers, but never thrives but when the crosse goes with it: For full hearts are unfit to receive it, and man at ease easily shuffles it.

Take thy son, thy only son Isaac, whom thou lovest. This God law in him, and would bring it under, to separe his heart from his dearest object to him only, *Isaac* was the only son of nature and of promise: So that,

So there is in man, some only son by nature, of some dear object, which he loves, and wherewith he is intangled, which must be slain before man came to live in constant peace and fellowship with God.

David and *Absalom* had great possessions, there is in the world a lust of the eye and fleth, &c.

1. For man fixeth on something in want of God.

2. While this lives, the soul lives in and by it.

3. This must dy or man must perish.

4. And so far as mans heart fixeth on this, it separate from God.

1. So that the promise of Faith, and living thereby, doth separat man from the dearest object of nature, & makes man obedient to the will of God, even to the losing of all, as, *He that loveth father or mother more than me, is not worthy of me: He that will lose his life, shall save it.* And *Paul* saith, *My life is not dear, so that I may finish my course; for Christ loved not his life unto death: Paul could die at Jerusalem.* Act. 21. *For there*

through

through the world is crucified, and nature brought into subjection.

2. For not to love *Isaac* is unnatural, and yet to dote on him, or to be tyed to him, or place felicity in him is bondage, and argues a self-will and love not mortified, as in *David* to *Absalom*: thereby,

3. God doth wonderfully free his people when by faith He knits man to himself; He layes nature under foot, that man may so enjoy all things in God, that his eyes may be still towards him, that he useth and enjoyeth, as not using.

4. This is to enjoy all things as lawful, that is, a lawful use of all things, and yet not to be brought under the power of any thing.

5. Away then with all halt and heartless obedience, when man out of fleshly knowledge seems to serve God with a few sacrifices, which are nothing but the overplus and superfluitie of thy peacefulnesse & fleshly will; but when he comes to be tryed to the bottom starts back, as that obstinate disobedience in all: when mans lust hath ceased on an object, and will not part; but is a law, that therein he fights against God in the way of Faith and Love, and man in the common way of Equitie, that so have it, he will though to his own and even once beloved *Isaac*, that is, the nature of his heart; which though he will communicate other things, yet this he keeps in his closet.

Yea, man hath not only a natural love to the creatures, but further, thinks while it is but so, all is well: so love wife and children, riches, &c.

But know this, when it exceeds reason, the Philosophers call it, *Doting affection*, it brings man into bondage, but more when it separates from God. For there is a love natural, which is soon satisfied, and there is a violent affection that ever breeds bondage; which placeth happiness in the thing loved.

6. Thus we see, every man hath his *Isaac* that must be slain; for as *Isaac* was the natural son, yet must be sacrificed: so man hath not only the fruit of his own

natural

natural wit, but even the joyes, peace & freedom that comes by the promise, that must be slain, or at least be offered to God, that man may not depend on these, but on the promise: that so he live not by high Revelations, but by the grace of God which is sufficient, as in *Paul*.

3. All obedience that issues not out of the ashes of Faith, or from the power of Gods love rested on by Faith, is nothing: for not to obtain or coyn a Faith thereby, but as a true expression of a believing heart: And this shews Gods goodness to man, crossing him of his chiefest object, that so he may not cleave to it, but rest in God and his Truth alone.

And get thee into the land of Moriah, and offer him there. Here is the great tryal of *Abraham*, that he must offer *Isaac* in whom the promise rested: So that he takes away from his people all stayes in the Flesh, yea, not only his beloved Son in nature, but also the Son of the Promise: and everie part in whom the Promise should be accomplished: So that now *Abraham* hath nothing left but bare promise, and all those means whereby the promise should be accomplished taken away: So that,

God will sooner, or latter take away from his people all stayes in the flesh, though never so likelie in Flesh or reason, that the believing heart may be bared and weakned, and rest purelie and simplie on God and his Truth.

Thus he took from his Disciples, even Christ in the Flesh, also from *Gideon* his great hoste: from the *Jews* their Temple and Ark, wherein they trusted: yea, *Jerusalem* it self, that *Jerusalem* might come from Heaven, which is the Mother of us all; from *David* his high mountain.

1. Thus God keeps his Children weak and poor in the Flesh, that they may seek to him, & be strengthened by his power and Spirit.

2. Thus he makes way for believing, for while man hath any thing to look at, his eyes are turned from God nor doth he purelie believe in him.

3. O! This promise is calld open to the weak and

poor,

poor, as Matth. 5. For none tastes of Wrath that fears it, nor none fails through weakneſſe that feels it: The ſturdie Oaks are shaken with the ſtorm, when the bending Reed eſcape through yeilding.

4. Though God have given *Iſaac*, yet *Abraham* muſt not truſt to him: ſo God gives joy, and Peace, according to the Promiſe yet may we not leave the Promiſe, and truſt to theſe, nor tye the Promiſe to them.

1. Vain then is the ſtay of them, that have no other foundation, but what Fleſh yeilds, which is nothing but ſhame: as alſo, thoſe that tye God, and limit him to theſe; and believe only becauſe of theſe: as the Worldling, becauſe of Riches, the Phariſee, becauſe of Righteouſneſſe: and Believers, which turn from the Promiſe, and fix on theſe onlie, are deceived: For God gives theſe at his pleaſure, but his Truth muſt reſt at mans Foundation.

2. But how will man do, when *Iſaac* muſt be ſlain, & all thy hopes in the Fleſh taken away: As thy Riches, Libertie, joy, Peace, &c. Where wil thy reſt be then, as it was with the Martyrs.

3. Thus we ſee, how God in croſſing man, bleſſeth him, by cauſing the outward man to periſh, ſo the inner man is renewed.

4. Happie he, that enjoyes all things in the Fleſh, but fix on nothing, but enjoy, as not enjoying: rejoyceth, as not rejoycing: uſeth, as not uſing: But if man fix on any thing after the Fleſh, it is the readie way to loſe it: as to the *Jewes* Temple, and *Davids* high Mountain *Abraham went three dayes journey*. And all this while he ſhewed not the place, that Reaſon and Affliction might worke their utmoſt ſpite in tryal of Faith: So that,

So doth God with man, he often defers deliverance to man, and hides from him a long time the purpoſe of his Love, that man may wait in Faith, & be weaked in fleſh, and in waiting be delivered.

Thus he made *Iſrael* to wait four hundred years, the Church waited long for the Promiſe of the *Meſſiah*:

God

God hath put times and seasons in his own power, and she *Jews* for a *Messiah* to come with worldly power: but God sent his Son in poverty, and weakness: This made *Mordecai* so confident, that if *Esther* refuseth, God would send deliverance some other way, *For the vision is for an appointed time*, Hab. 2.

1. This he doth to hide Pride from mans heart, and to make the World a fool, that when man most expects it, he defers it.

2 God hath a revealed will, which man is to believe: but a secret will, man is to wait on.

3. God, first workes all things down in man, & separates the heart from them before he comes.

4. For God hath an end, and man hath need of sore afflictions; and when these are brought about, then will God come. Thus the husband man waits for the harvest: First, it is buried in the earth a long time, then appears a little, but subject to many frosts, blasts, and disasters, yet he waits thus.

5. Man drawes on his miserie, by anticipating God his thoughts, We think now, and now with *David*, *O when shall I come and appear before thee, and mine eyes fail with waiting*, and yet he withholdeth: For thou art not yet subject, when thou sees the Wisdom and Righteousnesse of God, that thou can as willingly lye under, as wish to be delivered, then shalt thou be freed: but so long as there remains a Will of thy own crossing his, this must first be brought under: For God sends light in darknesse, life in death, therefore, because we are not yet dead, nor in darknesse, the Promise is deferred: it is not enough that thou hast a foundation of Truth, but thou wilt needs have a sign and assurance in flesh for the Spirit to rest on.

6. God hath given his Word and Promise that man is to wait on, but we loath to travel three dayes, and stay till God shew it: God hath said, I will deliver thee, but we would see some sign of it, he says, I will deliver thee, but we would have some other assurance then his Word of Truth, that is, Man would have some other stay beside Christ.

3. Wait

3. Wait then thou weary Soul on God though thou see no means, for deliverance will come: the weakling cryes out, because he is not now delivered, he is quite forsaken: but God knows, thou hast a wanton wit and rebellious will to be subdued.

4. Nay, when God shews nothing but death, and to the eye of man, that life is farthest off: then is it the nearest. *Abraham* might be weary, but God stayed him: but patience with hope, preserved him. Man is weary of Gods hand, even almost before he feel it, & dreams of nothing but deliverance: even like an impatient man, that feeling the biting Corasive, would have the plaister taken off, but the Wise Surgeon knowes, that the rotten flesh must be eaten out: so God will have the *Flesh* to be quiet, & the *Spirit* strengthened before he remove his Rod.

For a whole burnt offering: By which he was to be consumed, that there should be no memorial left, for so was the laws of the burnt-offering: So that,

Gods will is to be believed and obeyed of men without reservation, and the Flesh and World to be crucified without sparing any part thereof of all those that would rest in God.

He will be loved with all the heart, and we must have no God but him: For this is the great Commandement, *Thou* must not leave a hoof behind in *Egypt*, he will be loved above Father or Mother.

2. For look what a man reserves to himself, he draws from God, and denieth him: acknowledging some other Gods besides him, and so the mind runs after it, as *Adam* did: and so we halt betwixt two opinions.

3. If it be spared a little, presently it gets strength, & will arise again, and so is a halting betwixt two.

3. Man spairs and reserves, but that wherein he thinks there is a good besides God, and so the heart runs after it, and so destroyes Faith.

1. Some indeed wholly spairs *Flesh* the World, and cannot abide to be touched.

2. Others

4. Others offer their resolve with *Cain*, but reserve *Isaac*; nay, believers will still have some hold in the flesh, some reservation; so hard a thing is it to sacrifice all, they would have part of the World: some ease, peace, freedom, some assurance of Life and Gospel: but all these must be sacrificed.

5. Religion that is true, is then a simple thing and cannot mix it self with any thing; like quick-silver, or the turtle-dove.

6. Then the obedience of Gods Children is it be simple it is total to all his will, though never so hard to flesh and blood.

For these cannot enter into the Kingdom, and if it be in God and for God, why then not one as well as another: for all are alike in him, that is wholly given to God by Faith in him.

So Abraham went three days journey. And yet saw nothing, that Satan might all this while tempt and trye him, and yet God still preserves him: This is Gods dealing to believing man: So that,

God usually tryes his to the bottom, that they may be saved in the Faith, and shew forth his power of truth and promise to all.

Thus *Job*, and *David*, *Psal. 77.* Thus *Paul*, Christ, & his Martyrers: thus was Satan let loose upon *Abraham*.

1. For while man is but croft a little, he runs to other fleshly help, from one shift to another, as here *Abraham* might Reason though I be banished, yet I have the Promise, and though it be long deferred, yet *Isaac* is now born, but here God strikes down all these propper at once.

2. God doth thus worke good out of evil to man, he lets Satan loose to beat and convisse man in the flesh, and drive him out, for he is the God of the World, and must rule there, that he may drive man home to God, but if man will make a Covenant with him, and stay there, he will be his Lord, and reward him.

3. Man will catch hold of any thing before he be well drowned, even a Leaf or Reed, but God plungeth him into the deep, & then he calleth from thence. 1. We

1. We have not yet resisted unto blood, no temptation hath taken us, but such as man can remove with the World or Reason fixed on the Truth revealed, or qualities: and so we get sin a hiding place in the flesh.

2. Believers need yet a great deal of purging through affliction, for still we retain something, because of which we hope and believe; but this is not plain dealing with God, nor pure believing.

3. But know, that day will come, when God will trye us to the bottom, and leave neither Father nor Mother, Wit, nor Wisdom: we shal be put past all our shifts in the flesh: So that,

4. We see what a doe God hath to bring man low enough: hence it is, that we are not enlivened, enriched and made free in God, because we are not poor, weak and blind in the flesh, but find ease there and rest.

5. Thus God secretlie upholdeth his Children in affliction, though themselves see not how they are preserved, he still sends Life in Death, who know not how they are raised.

Stay here, and I and the Lad; All left him, and he left these behind: So that,

If man go to ascend to God, and meet him comfortablie in any strait, no coming with Flesh and blood; but leave these, and fix on him in naked belief.

So *David* with *Goliah*: so Christ was left alone, & none to assist.

1. *For flesh and blood cannot enter into the Kingdom of God, and His wayes cannot be comprehended.*

2. Fleshly affection draw men to their own ends, but Faith only layes hold on Christ: these harden the heart, & give a hope without Faith, which God will not accept

3. Those destroy Faith, for the Soul cannot live on both: thus would worldly men fain take the World to Heaven with them: yea, all are lothe to leave all behind, but would have something to bear them companie, what ever makes for hurting of mans flesh is mans death, let Flesh know nothing, nor rule nothing

Then the Angel said, Stay thy hand. Here *Abraham* is brought

brought to the pits brink, and sees no deliverance, but only is preserved by Faith, they saw nothing but death before them; *Isaac* willing and *Abraham* readie, and content, both preserved by Faith, and subjected; So that,

It is impossible for man to meet death willingly, or think thereof, but only when lively power of Faith upholds, and hath killed and crucified the Flesh and will thereof by the sufferings of Christ.

This made *Paul* willing to leave this tabernacle: *David* to commend his spirit into the hands of God: and Christ his life to the father, and Martyrs to the fire.

1. For Flesh fears destruction of it self, and if it be not overcom'd and preserv'd by another power, it does before the time; death makes an end of all and leaves nothing, neither father nor friends, land nor riches, but destroyes all: for as here, *Isaac* is gone, all *Abrahams* children at once, the means of promise, and also if that his life had been herein, he had utterly failed.

2. This is the great lust and enemie to be destroyed, *for, skin for skin, and all that a man hath, will he give for his life*: and yet to this we must all passe, it makes death so fearful to worldly hearts, it leavs nothing to hold by: other helles leave some hope of recoverie, but this without Redemption: and yet this will come, we see it before our eyes, even death coming when thou must part with thy dearest husband, loving wife, tender children and kind brother, friends, lands, world and all, and see thy self gasping upon thy death-bed; here see *Isaac* on the Altar, and see how thou wilt bear it.

3. Yea, this makes death fearful to believers, because the Flesh is not mortified, but lives in them, & desires to live: and because they live not in God, would yet live in the world. All put this day afar off, one is yet lusty and strong, or is yet weak, hopes to recover, and yet never willing to commune with death, because we live not in and by the death of the World; another is old, yet thinks he may yet take many years: So that,

Only the believing man, in whom life is already

over-

overcome, that die cheerfully: as *Paul*, who said, *I can die at Jerusalem*: He sees that death shall free him from the world, the Flesh, lust and all.

Stay thine hand. Now God comes with help at a pinch, when it is not expected, if *Abraham* had a desiring expectation of due deliverance this way, God would yet have tryed him further: but seeing past help, and yet believing, he comes: So that,

God comes to help his people in the fittest time, & when man in reason sees no help in the world or in himself: then is God ready at hand.

As at the Red sea, so to *Elisha*, when the King of *Assiria* had besieged him in *Dothan*, there were mountains full of Chariots of fire: So to *David* against *Goliah*, Psal. 107. *Hungry and thirsty, then they cried unto the Lord*: The *Publicans* cried, *Lord be merciful to me*, &c.

1. For at first, God made all things out of nothing, and so brings light out of darknesse, and the poor to confound the rich.

2. When the heart hath passed all fleshly power, then he rests in faith: for he hath nothing to trust to. &c.

3. Thereby are the sufferings of Christ accomplished in the Saints in earth, as with the Martyrs: when friends mourned, strangers bewailed, acquaintance pried, their adversaries boiled in all wrath: and all hope of life past: yet then was God with them, and they joyful; as with the man that cried, *Austin*, He is come.

4. Yea, thus doth God weaken Flesh, by dissannuling the hope thereof: and makes his power known in fleshlie weaknesse: for he both secretlie upholds at present, and sends help when all is past hope.

SERMON XXI.

Isa. 9. 6. 7. 8. *For unto us a child is born, and unto us a son is given: & the Government shall be upon his shoulders.*

IN this Chapter he comforts the Church against all darknesse and desolation, threatned in the seventh & eigth chapters: and that by promise of the *Messiah*: alluding to these calamities, that came both by *Tilgath Pilta-*

Pileazer, 2 Kings 15. And that great *Salmanazer*, King of *Assiria*, where all *Israel* was led captive, 2 Kings 17. And thirdly, yet greater, when *Sennacherib* came upon them, in the dayes of *Hezekiah*, with two hundred thousand souldiers, and railed on the living God, even in that darkness, when they had no hope of safety. Then *Hezekiah* spred his letter before the Lord, and *Isaiah* the Prophet brought the message of safetie, and that without the power of *Israel* or any man God would overcome: and so sent his Angel, and slew one hundred fourscore and fifty thousand of the *Assirians* Armies: and here saith he, shall our deliverance be. He shewes, it shall not be by mans power, no more than that: For thou multiplied the Nations, that is of *Israel*; they had a greater Army than before, yet more afraid: but now they rejoyce as men in harvest. He shewes the reason, for the yoke and burden of the oppressor is removed, and that without the power of *Israel*, even as in the day of *Midian*: then,

A comparison of these, every battel is with blood, but this shall be with consuming fire: Thou hast multiplied the Nations, but not increased the joy. *Jerusalem* had again gathered strength, yet behold, greater fear than before, 1 King. 19.

First, for he never left afflicting, till he had wasted all their strength, and put them past it; till they bowed down in humility and fear, and spred the letter before the Lord; then comes the Angel; so with us. So that,

It is not increasing our strength, wisdom or any gift, that easeth or rejoyceth the heart indeed: but man walking in faith, fear and humility and love, shall be comforted in God.

Thus the *Philistins* and *Goliah*, and *David*, but still worse thereby: So the fool, Luk. 12. Jerem. 9. *Let not the wise man rejoyce.*

1. For we are kept by the power of Faith unto Salvation.

2. It is the mourner that is comforted, not the joyful:

sal: yea, the poor that is inriched, and the rich sent empty away: *Sow in teares, and reap in joy.*

3. For hereby is the great power of God manifested.

1. Thus we see the World still multiplies riches and wealth, but not joy increased: so we all strive for this and that guift, knowledge, righteousnesse, &c. And so we multiply our strength & conceit of Power in man, as though he would overcome the King of *Ashur*; yet this still riseth in man, but is the greatest opposite to Faith of all things. 2. Happy is he that casts down all, and spreads the heart before the Lord, who in himself trembles in every thing, and flies by faith to God; the Angel shall come in time, & man shall overcome, as *Gideon* did, Judges 27. *God took from him all his strength*: as,

1. All that were fearful, and all that lay down to drink; so with us.

1. He takes away Infidelity, which was fearful.

2. Earthlinesse, and moves man to suffer, and then in that wearied and tyred estate, he gives victorie to *Gideon*. So that,

Mans victorie is obtained in weaknesse of man by the power of God: and till God have taken from him that strength and wisdom whereby he standeth, he never conquers: as *Paul*, *When I am weak, then am I strong: of my self not able to think a good thought; but through his grace able to do in all things.*

1. For fear & weaknesse goes before faith, then faith follows: and if faith be preserved, then man is safe: but if a man waxe strong in conceit: then farewell faith & fear, and then hardnesse comes.

All the whole Scripture workes to bring man down that he might rest in God, though he seek no strength, though he feel no reason, though he be in darknesse, yet the promise in Christ dwells in all these.

2. For God is not in thunder & earthquake & winds, but in the soft, still voice, & resting heart of man in him

1. But man hath witt and lives by it; will, & follows its power, and guardes: but all will fail: For where

Infide-

Infidelity is; or those that went on in worldlinesse, these were sent back: for there was thirty two thousand, but ten thousand went: and of these all, but three hundred that kneeled down to drink.

So with us, most turn back from Christ: hath through infidelity: and others that seem to follow Christ most are subdued by the World: only a few content with present state follow the Lord in Faith: For in the most things we do fear through distrust, or else are stopped and cast back through the love of ease that we overcome not, as in the day of *Midian*.

God sends his spirit into tender & soft hearts, but all things else are dry; & then when the heart is refreshed and strengthened, he sends his blessing in all he takes in hand.

To *Hezekiah* the sign was, this year eat whatsoever groweth of it self, and the next year *without sowing*: So to us,

He feeds us his own fulnesse without any help of man or nature, and then enables man to be a husband in the Church of Christ: and this shal be like joy in harvest-tide, Psal. 33.

These battels were with noise & tumbling in blood, but this by the feeling of Wrath and Indignation, which at last shall fall upon the power of Satan through the love of Christ, and consume them: *For unto us a child is born.* Here is a Prophesie of Christ and his Kingdom and Government.

1. His Person is described unto us, with his Title and Office.

2. His Kingdom and manner thereof.

3. The cause, or fountain of all this zeal of Love unto us: here he shews the Proprietie & Right that believers have in Christ, and by this Union the Victors comes: So that,

Christ truely born to man: and living and ruling in the heart of man, and man subject to Christ, is the Food & Fountain of all good, Wisdom & Happinesse to man.

He is the Seed of the Woman that breaks the Serpents

pents head: He is our Wisdom and Righteousnesse, and Peace and our Life: For all live through him; Paul through him was able to do all things, *He is the way, the Truth and the Life*, Joh. 14. *If you abide in me, and my Word abide in you, ask, and it shall be given you.* Christ is that Word of Faith by which all things are established and made: He is the Light & Life of Man: So that,

When the ministry of the Word is formed to the Image of Christ, and that Word lives in man, then enjoyes he all that good and freedom promised in that Word.

For look what Christ was, and did actually and bodily in the World, that he is, and doth spiritually in the heart of man: He came by the will and promise of the Father, he was born, not of the will of the flesh: He wrought miracles to the believing man, so in us; gives sight to the blind; He taught and made known the Will, Love, and Purpose of the Father to the World: So in us: He was subject to live in love, so in us: he suffered freely, so us he enables & makes conquerors

So it is plain, that the birth of Christ is the beginning and Fountain of mans happinesse and freedom: & the Life of Christ with the Father, the life of happinesse: and the Death of Christ, the accomplishment of mans blessednesse and victorie.

See then, how all the whole truth of God begins & ends in one. That which was promised to *Adam*, and *Abraham*, is Prophesied of: Here is born in time, and ent to everie believer, therefore, all our running about conceits, buildings and thoughts, and imaginations, and inventions, are but vain blasts; for here is all that is substantial.

But who hath believed our report, may Christ say: for, first, We hear of Christ born, baptized, persecuted and crucified, &c.

But not to us; say, we know this Christ after the flesh, we think well of him, and love the thoughts of him, but not born to us.

Nay, we frame a Christ, and seem to worship him, but not given to us; nay, we have a conceit that he hath done all for us, but not born in us: we defend him, and plead for him, we dispute of him, we talk of him, we read of him: but not born to us.

This teacheth, that Christ was promised of God, and sent in fulnesse of time, and then his spirit sent into the hearts of men.

So there is a waiting for the promise under the Law: but in the fulnesse of time he shal be born and given.

For he came, when man was out of hope; for there was nothing but vexation under the *Maccabees*, and the *Romans*, and then came a deliverer, and so to all men: When *Sarah* was past age, and without hope, then *Isaac* is born.

So, when thou art past hope, and sees no Reason, then shall Christ be born to thee, for that is the fulnesse of time, and till then, the fulnesse of time is not come: And we see, that Christ is nothing to man, till he be born in man, that the living Word of the Father live & rule in him beyond all Reason and Imagination of Flesh: For no Reason can be given of Christ to be born of a Virgin: nor that man should believe life in death, or a guilty man to be delivered.

A Son is born; Here is the promise of a *Messiah*, & this already accomplished, both visibly to the World, and spiritually to believers: So that

No power of the adversary or Flesh is able to make void the Word of Truth, and Promise, nor shake the heart of man: stayed thereon by Faith.

As *Abraham* believed the Word against plain reason. So the Promise of *Canaan*, *Pharaoh* on the one side, and enemies in the way, and fourtie Kings in *Canaan* resisted, yet thither they must. Heaven and Earth must passe away, but not that Word of Truth.

1. For this puritie of Faith, under the Crosse, when all fights against it, yet it stands.

2. By this, God is magnified, and man hath assurance of rest therein: as when man believes Gods truth, though

though never so unlike; God preſerves that man: For can any man ſtay a ſhowre of Rain: take heed of fighting againſt God.

3. Be ſubject and ſtay here, though thou ſee no likely-hood, not ſtriving what thou would have, but waiting what and when God will do his Will.

4. Here is the ſtay of believers, though they ſee no reſt, yet they wait on God, and know, that in fulneſſe of time the Child ſhall be born.

5. But though we have a fine word, we are lothe to ſtay the fulneſſe of time, but now man would be comforted, and then eaſed; but thou muſt be more weak, thy Wiſdom and Righteouſneſſe muſt be troden down, that nothing but God and his Truth may live in thee.

A Son born: Some will have this meant of *Hezekiah*, or *Iſaiah*: but it agrees not with the Text, but only of Chriſt the Word of the Father, which took our nature, that he might redeem us: and let us ſee the ſubjection and loſſe of all to way of freedom: Theſe two natures joyned in Chriſt by an Hypoſtatical Union, made a perfect Chriſt, as fleſh and ſpirit makes in *Maria* a Chriſtian: theſe not by confounding their natures, but by right ordering of both, yet remain diſtinct: the power of the God-head ſhining through the Manhood, Ordering and Ruling, and Guiding in ſubjection to the Fathers Will So in us,

Religion or Chriſt born in man, is not the confounding of nature in man, as with moſt beginning in the Spirit, but ending in the Flesh; as, Firſt,

In our glorious notions not riſing from Chriſt, ſtiring up our preſent paſſions onlie flesh.

Mans freedom is not helped by Flesh at all, but ſubjection onlie. Manie Sons born to man, but *Iſhmaels* or *Eſaus*; few have Chriſt formed or born in them.

The government is upon his ſhoulders. That is, the whole Rule whereby his Kingdom is ordered, is in him onlie; Joh. 5. *The Father hath given all government to the Son*; So that,

The whole power of governing and guiding man, stands in Jesus Christ, and is enjoyed by Faith in him.

All power is given to me both in Heaven and Earth, to him belongs dominion power and glorie.

1. For why he is King and Head of the Church.

2. By him only the power of Satan is subdued.

3. He is the corner-stone of all buildings.

Now his power is not of the Flesh, for that was kept weak in him, and at last so dyeth in us; His Kingdom is not of this World, but Righteousnesse, Peace & Joy in the Holy Ghost. Rom. 14. *By righteousnesse of Faith and righteousnesse of Love:* as peace in the heart, with subjection under the Crosse, joy in assurance of the love: and joy in tribulation.

But most are not governed by Christ, but by their own Witt, Will, World and Flesh.

Where then is the power of man, whereby he thinks to obtain Life? It remains in Christ, only enjoyed by Faith from day to day: else how doth Christ rule?

But most will have the government upon their own shoulders: he rules all by the Word of Truth, Psal. 45. *His Scepter is a right Scepter*, his Word returns not in vain, he bears up all by his mighty Word.

He shall be called wonderful. Here is his title and of admiration, and to be referred to all his Wonders in his Wisdom and Counsel, in his Power, Love, & Peace: So that,

So the way of Christ in bringing man back from death to life, is a wonderful way unknown to the World and Flesh: only known by Christ in the Word of Truth, Isa. 55.

1. *My wayes are not your wayes*, but look how far it is a wonderful way, that he prescribes in Matth. 16.

To denie our selves, to take up his crosse, lose our life: It is called the mystery of the Kingdom. for Genesis 3. He ordained that man should never by that way of the flesh enter into life, but by another way that kills the flesh.

2. The way of Christ is opposite to the way of the World,

World, that his glorie may appear: For *Israel*, by want of Faith, stood in fear of the Armie of the *Philistins*, but *Jonathan* and his Armour-bearer only discomfited by Faith, a wonderful power of God.

3. This God makes himself known in the earth by his great wonderful works: now Christs way is wonderful, not only in his birth in earth without a Father, in Heaven without a Mother; but also in his miracles which were great: As in disputing at twelve years old, and fasting fourtie dayes: but also in his ministry, that a silly man opposing the whole Hirarchie of the *Pharisees* and *Jews*, yet spake with authority to the subduing of all, so in his Apostles for the wonderful evidence of the Truth, doth for the present, dash all contrary power, though afterward it rise again: He is also wonderful in the administration of his Kingdom, as he came to give us light, that sat in darknesse and obscuritie.

1. To give Life, and yet he dyed himself: and in Reason, was overcome in death, but that Faith believed the Resurrection.

2. To make us Rich, and yet he himself Poor.

3. To make us free, and himself bound.

4. To comfort us, and yet he himself cryed out for comfort, *My God, my God, why hast thou forsaken me*; It must needs be some wonderful way that Christ hath to worke a Redemption for me, and this by an unspeakable power and love, which is seen in all mans straits; as in prayer and affliction, temptation and death: as,

1. Men cryes and prayes to be eased like *Paul* for a prick in the flesh, God heare by a secret power, and grace and faith in *Paul*.

2. In affliction he layes Load, and yet preserves by feeling the Fathers love.

3. In temptations justifies, and yet we feel no killing of the flesh.

4. Death comes, and yet we live in him.

Away then with that reasonable Religion, Christs way is above, that man hath a readie way of Religion

to do well, and know much, and so hath an opinion in Flesh, but not a stay to the Soul: also, a reason of love, as his neighbour and friends, but no reason to love Enemies: It must be a wonderful power of Christ that must separate man from himself in reason: it were likest that man should speed best that comes righteous to him, but not so he that comes a sinner.

2. We see then the necessitie of Faith and the nature of it, that it is not a reasonable perswasion, but a powerful cleaving to Christ: & no dealing with God but by Faith: for Reason can make nothing of the wayes of Christ.

3. Marvel then not though the World cannot away with it, the Wisdom of the World counts it foolishnesse, but Faith knows that Reason is a foolish counseller; this is another title and propertie, or declaration of the Wisdom of the Father that was with him: he is the Counseller, the Prophet of the Church, to teach it Wisdom, and guide it in the way of peace.

So that the Fountain of all wisdom and counsel is in God, and none wise in matter of Religion & God, but they that are wise in, and truly know Christ.

In him are hid all the treasures of wisdom and knowledge, which are conveyed into man as he believes & waits for he is made of God to us wisdom and righteousnesse, &c.

If any obey my will, he shall know, whether this Doctrine be of God?

1. *For he was in the bosom of the Father, and sent out to counsel and advise deceived men to turn to God again.*

2. Man is blind, even the wisest of the World: & the crosse of Christ is their greatest misery: for it is foolishnesse to them; and they cannot approve it: but the World thinks not so: for, who are counted so wise as the children of this World, who fight against God.

1. So God hath shewed the way to prosper, that is to believe, trust and obey: but the wicked say not, but cark, care, and oppresse: but the way of life, is a denial and losse of life and will: But they say, Save life and will: for man will either find a way of his own, or help God in his way.

2. Some

2. Some are wise above the Gospel and Christ, and will needs see into Gods Secrets with their fleshlie eyes: as *Arminius*, who will needs set rules and laws to God, which neither *Arminian* or witty man can do; & it is the very quintessence of witt that under-propps man, & this more crosseth faith than anything: the greatest Contemplatives, the greatest Idolaters: faith *Luther*.

2. How lothe is man to be a fool, but he would appear to be somewhat: how he strains his Wit, & vents his conceits, that he may appear to know: Such a one knows more from curious searching and bateing his brains: than from Christ in the heart. There is two Counsellers to man.

1. Satan adviseth the Worldings to care & deceive, & the Wanton, to follow his pleasure: the Drunkard, his pots; the Hypocrite, his righteousnesse: yea, as an Angel of light he shines, as a false light to puff up himself.

2. But Christ counselleth otherwise.

1. To forsake the World and all.

2. To believe in him alone.

3. To love him.

4. To love one another. Wisdom without Christ can do nothing, but fill the heads, and that with conceits & opinions: but he is wise that is counselled by Christ, yet attending on him in that blindnesse of his Soul by faith, he shal be enlightned and know the will and secrets of the Lord: but man will needs know these before the time.

An Exposition of some Verses of the fifth Chapter of Matthew, the Quality & Disposition of those that are Blessed

BLessed *are the pure in Spirit*, consisting in what state.

1. The qualitie, *is pure in Spirit* that is, whose Spirits have nothing to rest on, nor comfort in it: but worn out of all hope and stay in the Flesh, is destitute of all help: but waits onlie on relief on God: So that,

He only, whose heart is purged by the Word from all staves and hopes in the Flesh, is truly a Subject of mercy, and shall be enriched; and the only Guest at his Supper.

So

So the Prodigal, we see the poor receives the Gospel the full stomack loatheth the honney-comb, Isa. 66. *To him will I look that is of a contrite heart and humble spirit*, Isa. 55. *He that hath no money, come and buy.*

Poor, blind, miserable and naked: but on the contrary, as the Elder brother, all is mine, I am rich enough: *So not many rich, not many mighty, &c. but poor*

A small thing is welcome to a poor man, when the rich despiseth great gifts: now the poor man is naked, nothing to cover him: famished, nothing to fill his belly, as the Prodigal was, unable to help himself: and thence hopes for help.

Rich and full hearts have no room for Christ, when man conceits of some quality in himself, and whereby he hopes. The cause why we are not helped is, because we are not poor enough.

See the bounty of God, who is ready to help the needful; the misery of poor in the world that find no help, is, because they seek it in the World.

Blessed are they that mourn. Here is the second sort of blessed men, not the merry *Pharisee*, but the mourning humble and dejected men: this follows the former, like an Orphan destitute, poor, none to help, mourn: So that,

He that mourns and weeps in himself, and finds no comfort in himself, or the World, he rests in God by Faith, but shall be comforted in Gods time.

God looks to him that is of a humble Spirit, as *Hagar* sitting and weeping at the Well, because she was comforted. In the Law they brought sacrifice to the door of the tabernacle, and there wept and mourned till the atonement came, Psal. 102. *They that go forth weeping shall return rejoycing.*

For this argues a repenting heart, and forethinking of the time misspent, therefore the Kingdom of God is come near. These men reverence the World & themselves, and finding no hope thereby, cry and weep for help: for these hearts lye open for comfort, when the light merrie hearts despise God and promise.

1. This

1. This is not a mourning for losse or crosse.

2. Nor a howling because of miserie only.

3. Nor desperate as *Judas*, but a sight or sensible beholding of guilt and weaknesse, and time mispent condemning himself.

2. A burthen lying on, & seeing no means to recover.

3. With strong cryes for mercie and pardon: but most are far from this; for fulnesse hath made us merrie, everie man rejoycing in his portion: First, the Worldling is merrie in his thriveing.

2. The wanton in his pleasure and lust, the Hypocrite in his conceited Righteousnesse: Now, we all go forth rejoycing, and come in weeping: and believers often overtaken with this, that is, in a fond lightnesse without sense of themselves: sometimes resting securely, because they think God will come. but mourns not; sometimes lifted up with a conceit of what the Spirit enjoyes not.

But happie he that sits mourning like a turtle-dove after his God, and never merrie without him; so he shal be comforted: This is reserved in Gods time and hand, wherein, see the impatience of weaklings: who, because he comes not now, are readie to cast off all: and others, who will needs appoint the time, and lothe to stay the fulnesse thereof: And this God will do according to his own will, and not thine limiting God; destroyeth and crosseth Faith: there must be a going forth of thy self, weeping that thou hast so long fought against God, and returning to a God, who will meet thee with joy and gladnesse: that *thou hast found him whom thy Soul loves*, but it must be as in Canticles.

When thou hast left expectation thereof, we all desire to know that God loves us, thence believe, that he doth love us.

Blessed are the meek: This is opposed to the pride of the *Pharisees*, who are lift up above others.

1. But lowly and meek minded men, who are humble and lowlie in themselves, are the only happie men, Isa. 66. *With such God dwells*. They are Gods Saints,

as the *Publican*, & he that humbles himself is fitted for all estates, his mind framed to all: not seeking to bring things to his mind, but things are brought to his mind.

Table qualis is capable and lives by mercie, that hath no good thought of himself, this is not a softnesse of nature, and freting within, nor a Pharisaical hanging down the head, nor lurking quiet, like a dog under a cudgel: But a simple and true understanding of himself, his weaknesse and vilenesse, and so adjudging of himself, and justifying others.

This reproves that high minded pride & conceit of our own, yea, because we think basely of others: thence we have a good conceit of our selves: This is not simple plain dealing, but the most quiet way is, when a man is kept low in himself, and still exalted in God, hereby nothing happens: but he sees he hath deserved it, he justifies God in all his wayes.

He shall inherit the earth. That is, the good of all blessings, and be blessed in all his wayes and creatures on earth, for his mind hath no far reach, and so he is content with any estate: again proud mindes, who enjoy no good in any thing, their mind is still above their estate, and they still in want, and they that are lifted up in all they enjoy, are like beggers on horseback. The way of prosperitie is, when the mind is low, for then it is out of Satans reach: as Christ was by suffering, as a Lamb overcame all.

Blessed are they that hunger and thirst. Hence the mind feeling a want and hungering after Righteousnesse in Christ, is blessed, and shall be satisfied, *Isa.* 55. *Psal.* 63. Which hunger is,

1. A panting of the stomack for want of moisture.
2. A desire of food above all.
3. A longing and fainting till he be satisfied, & how sweet is Christ to him: This Righteousnesse is:

1. Of Faith.
2. Inward rectitude.
3. Outward holinesse, that so he may be one with Christ in the Covenant of love, unitie of Will, and life of Christ, to the glory of the Father.

But

But we all faint after the World, nothing can satisfie: these men are never satisfied, but the other shall be satisfied: he shall have an hundred fold here, &c. Jam. 4. 3. *They ask me, and obtain not, because it is to spend on lusts: Wait, thou hungrist, and in his time he will come, and that shortly: when thou art separated from all other:* Thy Soul can be satisfied with no other: thou like a loving Wife, longing after her husbands coming home.

Blessed are the merciful. Here is another sort of blessed men, that is, whose hearts are brought down: that out of sense of their own misery and weakness, sin and rebellion: they become tender hearted men, and pitiful and merciful to others that are in any strait: So that,

Tender hearted men are blessed men, and fit for Gods mercy, Psal. 41. *Blessed is the man that considereth the poor and needy.* Psal 112. *A good man is merciful and lendeth.* Isa. 57 1. *Merciful men are taken away from the evil to come; I was an hungry, and ye gave me meat,* Mat. 25. 42. And Christ so pitied poor, blind & lame, desolate men: & was ever ready to help, that he might draw all men to depend on mercy.

For he whose heart dwells in love, dwells in God: in nothing do we more resemble Christ, who was ever disposed thereunto: even when his Disciples would have hindred him: See what this is.

1. There may be liberality out of pride, and yet no love, 1 Cor. 13.

2. There may be a tender and open nature, and yet no mercy.

But this not a tender hearted disposition from nature, but from a true sight of our own vileness and unworthiness and sense of Gods mercy in Christ, sensible of others miseries and willingness and readiness to help, according to our power, without pinching, grudging, or base respect: such is Gods and Christ love to us.

1. The ground, Gods mercie by Faith, breaking the heart and working Life in us.

2. The

2. The nature is pitifull, free, open-hearted, helpfull.

3. The object is Want, Miserie, Wrong, Injury, Woe.

Then woe to mercielesse worldlings; who are sensible of no mans miserie but their own, as a hard-hearted usurer: a close-fisted niggard, grinding Land-lord: yea, mercielesse, who, with *Judas* grudge at parting with any thing, & though they professe kindnesse, yet when need comes, hearts and purses pinch together.

See that heartlesse shew of Love and Faith without the power thereof, when it comes to tryal, that when it comes to part it & *Mammon*, that was never parted; it goes to the quick: as if a man should part with life and all; and hence so manie excuses: as I have not, now I have a charge, &c. When, if a man would forbear idle expences and his surfeting, it would provide for all the poor in a Parish.

Object. They are all lazie people.

Answ. It is for want of thy education but maintenance of idlenesse.

Thus we see Christ is full of talking, believing men, and worldly knowledge: every man full of opinions and high thoughts, but no love. This Religion is in vain, yea, most men love all men till they grow poor, but then casts him off, like those, Luke 5. *Thus called rich friends*, &c. So we lend, give and help those that are not, but remember their covetousnesse: but from poor, turn away.

But man hath such love for himself, that he hath none for others, but *Paul* bids, *put on bowels of mercie and tendernesse*, &c.

2. Consider the estates of others, and put ours in their stead.

1. Gods mercie to thee, thou rich, and they poor.

2. That thou shalt never be poorer for it: & that thou shalt obtain mercie both of God and man, not for this but the word is such. So that,

Gods mercie and goodnesse shall not be a wanting, and mans heart shall be open towards merciful men

an

and they shall not want, Psal. 37. *I never saw the righteous forsaken*. That is, merciful men.

1. For the hearts of all men do bleſſe them.

2. They live in ſenſe of miſerie and weakneſſe, and ſo ſenſible of mercie, but moſt men live of and by themſelves, and find no need of mercie, and ſo mercie is ſhut againſt them.

3. Happie he that waits ſtill for this, it cannot be wanting, for theſe judge themſelves, & juſtifie God.

4 Suffer all things patiently.

5. And are open-hearted to pray to God, and ſhew mercie to others.

Bleſſed are the pure in heart. Theſe are oppoſed to the Hypocriſie of the *Phariſees*, which under ſhew of Religion, reſerved to themſelves rotten hearts and the World therein, which ſo muſled their minds, that they ſaw nothing: Puritie is a metaphor taken from neatter mettal, &c. Which is not mingled with any filth, but clear from the Fountain: So we ſay, Pure water like gold, and that is ſeparated from all other things, and is ſimple: So that,

Poor and ſimple minded men, who walk in ſimplicitie of Religion, is bleſſed therein, James 3. 1. Wiſdom from above is, Firſt, pure, then peaceable, that is the ſeed in good ground, that is, good honeſt & ſimple hearts, 1. Joh. 3. *He that hath this hope purgeth himſelf as he is pure*, for the heart joyned, or mixed with any other thing, mars it.

2. This was *Adams* ſimplicitie that is joyned to God onlie, which puritie is a mind cleaving to nothing but God only, and ſimple truth, like a wife to her huſband, expecting nothing but what he is.

3. Intention upright, though occaſion failing, there is a puritie Legal, and Evangelical, the one is in Rules, the other in Faith and Love, ſingling out the heart to Chriſt onlie: the heart is pure, when it is not mingled with its own deſires and luſts, and the pure Faith believeth God without this or that, a pure love without condition, or end.

4. A pure zeal for God only. Away then with all gliſtring Religion, to cover rotten hearts with.

But we deal not ſimply in any thing, but have ſelf-reſpects and ſeekings, ſeeking our ſelves: for we deal not ſimply in any thing. The pure heart then is he that ſees that iniquitie in himſelf; that he loathes himſelf: & ſo is purged by the Laver of Regeneration.

They ſhall ſee God. This is not by curious comprehenſion, but by ſimple believing: that is, that God would ſhew himſelf in mercie, love & wiſdom to them:

So that, The poor and ſimple believing heart truſie underſtands the way of God, and ſees him in his goodneſſe: and God reveals Secrets to them that fear him, and to none elſe: *Pſal.* 25.

1. None hath ſeen God but he, none knows the Father but the Son, and he to whom the Son will reveal him, *Pſal.* 36. *In his light we ſhall ſee light, for ſelf-knowledge and luſt blinds the moſt of all.* 1 Cor. 8. *He that thinks he knows ſomething, knows nothing at all: he that will become wiſe, muſt become a fool: God chooſeth fools.*

2. If the mind cleave, or look at any thing elſe, it draws a vail that is ſees nothing. There are ſome that imagine a ſhape, and ſo ſeem to ſee blindly, attending in faith upon them: the light ſhines.

Thus we are all full of knowledge and falſe light, but have not pure hearts: we muſt be wiſe, as Serpents and innocent as Doves. For, if man ſee God by Faith: he truſts, loves and fears, and is ſubject to him; all knowledge elſe, leaves a man where he was, ſave this: it lifts him up againſt God.

See the way how man is blinded, he hath a ſelf-deſire of his own good, overruling, which ſets wits a working to find that good under the Sun. This bears off God, and ſo lights hold of Religion: and ſo ſtrains all his power to comprehend this God and good in him, and becomes a Maſter: and ſo rules and orders it, according as he thinks it may beſt make for his good not knowing what it is to receive freely, and live by Faith. Give me then a pure heart, and a ſimple believing,

ing mind, for that's worth all knowledge without this, all knowledge else leaves man, that he dare not trust, nor love that thing which he sees. Yea, this is all that he hunts after, rather to know after the flesh, than to believe by faith.

Blessed are the Peace-makers. Opposed against the *Pharisees* busie pride, and judging others. Yea, Christ could not be quiet in life for them: So that,

Christs Religion is a peaceable Religion, and makes men peaceable, James 3. *Wisdom from above is pure & peaceable.* 1. For it pulls down pride.

2. It sets man at work with himself, and none else.

3. It layes low the World, which sets all at strife: yet this quiets all.

1. Yea, though not of the same opinion, yet peaceable.

2. Though not familiar, yet peaceable.

1. This is against that Religion, thats nothing but busie quarrelling for victorie in this or that opinion: and that only in opposition to Church, striving about Christs coat.

2. These that are busie with others, not themselves: that starts quarrels, and suits for strifes.

3 Religion is not against peace, but for the peace of a Land.

4. They are at enmity with none, but themselves: yet bold and stout in Christs cause, as Martyrs.

5. Decay of Religion is the cause of all contention: walk peaceablie, and meddle with thy self.

Seek peace, and prevent variance: and lose any thing rather than peace.

SERMON XXII.

1 Sam. Chap. 15 Ver. 13 *And Samuel came unto Saul, & Saul said unto him: Blessed be thou of the Lord, I have, &c*

THis Chapter declares Gods dealing with *Saul*, for his double dealing in the matter of *Amalek*. These *Amalekites* were those enemies which first withstood the passage of *Israel* at Mount *Sinai*, as they passed towards *Canaan*, against whom

whom, *Moses* and *Aaron* and *Joshua* warred, who would have driven *Israel* back again into *Egypt*: against whom the Lord threatned, that he would destroy them from off the earth, and have War with *Amalek*, from generation to generation, Exod. 17. 14. To those the Lord sends *Saul* to destroy them: and he dealeth haltingly therein, and for that is cut off. Further note, that these *Amalekites* were of the seed of *Esau*: For *Amalek* was the Son of *Eliphaz*, *Esaus* eldest Son, which he had by a concubine, Gen. 36. So that they were the *Edomites*, who were still enemies to *Israel*. Here is *Esau* against *Jacob* still, that is, the offspring of the flesh hated of God, hunting after the world: So that,

Such and so are the corrupt will, & fleshlie lusts of man: like these *Amalekites*: born of the flesh, hated of God, & forsaken; hunting after the World, fighting against the spirit of man; heir of the Promise, & hindering in the way towards the Lord of rest. Nay, and when they were to enter into *Canaan*, they stopped the way; and after, when they were entred, they disturbed *Israels* peace, as here: So that,

Those enemies must be subdued and routed out, before man can have any rest in the Land of the living, 1. Pet 2. *Fight against the Soul.* Gal. 5. *War against the spirit.* These have fleshlie reason for their kingly will, and affections for their Captains.

1. These like *Amalek* one while seeks comfort to the Flesh: cannot abide to want.

2. Sometimes to deny God through carnal reason, nay, in believers, when we should walk with God in assurance of Faith and subjection of love: then starts up some fleshly power or other, either a man hath some worldly power to follow, or some fleshlie will to stick to: or quietness, ease and peace to preserve: or, something that he does on, and follows not God according to the Covenant.

1. This shews that we have yet rest in our Godhead: because the Sons of *Esau*: the Wonders yet remain in our Land, and oppresse the way of God and of Christ.

And

And why not peace in thy heart? because the *Amalekites* yet live in thy heart, enemies with in thee: Thou fights without, with this want and that wrong, this inconvenience and distrust, that do daily vex thee. For take away these, and rest will come in all losse and crosses. O that man would once war against himself to destroy these enemies! Thou art busie against every body but thy self, when thou should be against no body but thy self, or else against something else; as avoiding this or that: Nay, slay thy self and take up these, and so shalt thou have peace; but these must be destroyed without any reserving.

1. If it first draw from the Covenant and Faith in Christ.

2. If it strengthen thy own will.

3. If it make flesh wanton, and so harden the heart, kill it.

Nay, Christ will destroy that kingly reason, which will need fight against God and all his people: And that when God hath said, *Israel* shall rest: *Amalekites* saith no. So this turns the truth of God into a lye.

We see then that the Church need not fear her Enemies, for God will roote them out of the earth, and have continual War with them that withstand his Truth and Covenant: so that while thou sticks to him thou art safe: nay, and he will warr with the seed of the Flesh in man. Doth he war against lust, and will daily by his word? Nay, God is, and will be an enemy thereto; for the Law condemns it to death, and the Gospel is the Executioner of the Law, and kills it in the heart of men: but if man will spare these, God will destroy man with them, for they must be destroyed, do thou what thou can to save them: for all Flesh is grasse, and thou thinks to preserve them, yet they must down, or else *Israel* and *Saul* himself must perish.

But the power whereby thou feest, that is *Moses*, praying and crying to God, gave them one blow, and then at last *Joshua*, even *Jesus*, the Captain of Faith, hewed them in pieces: So that the power is,

5. Prayer.

1. Prayer:

2. Faith waiting on God, when the heart is turned to pray: then victorie, but not by the power of *Israel*, nor sword of *Saul*, but by Gods grace and arme, *vers.* 7. 11.

Blessed be thou of the Lord, I have performed the Commandments of the Lord. Now when *Samuel* came to see what *Saul* had done, and to make known what God had determined: *Saul* begins to justifie himself, though he knew himself guiltie: and to keep peace within on approbation without: So that,

So it is with all naturally, that when God finds out man by the light of his Truth, that man labours naturally to justifie himself, and to cover his guilt, though to his destruction, rather than to confesse, that he may have mercy.

So to *Adam*: so the *Pharisees* and the *Lawyer* willing to justifie themselves.

1. For there is no power in nature to condemn it self.

2. Flesh cannot be, but it must needs have hold of something.

3. And the Soul must have something to uphold, for the natural of iniquity is in every one: We all desire approbation. Thus all the World is busie in sewing fig-leaves to hide their own guilt.

And this stops the course of Faith and Prayer, every one labours still to make good what he doth get; peace within, approbation of others: Yet this approbation we all desire: & so make best of the worst, if we may keep credit.

Hence so manie excuses as here in *Saul*, when we seem to condemn our selves, then we justifie our selves and hope, because of our confession to find mercie. It is a great point of simplicity to do good, and not to have an eye to it; but still here ariseth a thought of being something, because of that: everyone is approving of the good, but thinks none of the evil in themselves, & so imagins a power in themselves, which destroy Faith.

It is but a poor comfort that man gets by his obedience to the Law: nay, God will find out manie blasting Lust, & Iniquitie in thy heart, as hereafter.

What meaneth then? Here *Samuel* discovers his Hypocrisie, for he discovers, wherein he had failed: So that

When man hath justified himself, and hid himself in the depth of his own counsel, yet there remains in man a Legion of Rebellion, which hinders his peace; and which God will find out in the end: as to *Adam*, and the Young Man, and the Rich Fool.

1. For mans pride ariseth from ignorance in himself.

2. *Adam* slips over these easily, & with little notice.

3. After Faith, and a desire to obey God, yet there remains a rebellious flesh, and ease, and peace, which he would preserve.

Thus we all keep up a conceit of our selves: but then what means this following of the World, this envie, hatred, these wringings, & pinchings, & covetousnesse?

What means then *Saul* seeking to justifie himself? *Samuel discovers his Hypocrisie*: And that by bringing before him the spoil that he had reserved underneath, & as in *Saul*, so in us: *Saul* had done something, but there rested a whole herd to be destroyed: So that,

When a man hath tasted of Gods love and mercie, and it may be hath inclined to do Gods will, yet there is a troup of rebellious lusts and affections underneath, which both darkens the light of Faith, and keeps mans Soul in bondage: and either they or we must be destroyed.

Thus to the young man, *Matth.* 19. The rich fool, and *Adam*.

1. For all men, like *Israel*, think they should have rest, so soon as they are passed the Red-Sea; when, alace, there are bitter waters to drink; hunger & thirst to be endured, and the *Amalakites* to be slain.

Here is the dayly exercise and power of Faith and of Christ in man, in subduing these enemies under foot, to the perfecting of our freedom, and establishing everlasting Righteousnesse.

That man daily feeling these Rebells within him, may see his Weaknesse and Rebellion, & may flee daily from himself to God for victorie: For he that partakes

of

of Christs death once through Faith to his Redemption by the power of the same death, dyes daily; that so he may live into God.

Thus deal Hypocrites, when looking upon their own righteousnesse, grow high minded, and strong presumptuous, not feeling these base filthy lusts, lurking underneath: nay, thus we imagine of our selves a opinion more by a thousand times, than we enjoy indeed. Thus are those deceived, who resting [illegible] sweetnesse of Faith and Gods love, sit down & think all things is done, and Heaven obtained, when indeed they then shrink from God, and themselves too; and then arise a Legion of Lusts that are unkilled.

There is then a beginning of feelfulnesse in going on in Religion, these beginnings may utterly fail where the others follows not: there is a believing by the Righteousnesse, but there must be a believing by the same faith, and a daily feeding on Gods goodnesse and truth.

1. And hereby appeare how apt man is to flatter himself without cause, thinking all is well, when it is nothing so. When the Prophet comes, and by the Word of Truth divides betwixt the marrow and the bone. For thou sayest, Thou believest God, and thy confidence is in Christ, and that he is, and will be a Father unto thee; but what means the leaning to, and looking at the works of thy hand, or qualitie of heart, and increase of confidence thereby: Why then is there such seeking after, and trusting to thine own power? why art thou then so vexed for want, joy, peace and fulnesse? Why then dost thou so dote upon the World? so lifted up in fulnesse, & cast down in want? Thou sayest, Thou lovest God and Christ, and his Word, what means then this self-love? wherein thou last alwayes a self aim?

2. This casting off Christ: and seeking ease in the flesh; What means then this little respect to the Gospel and so careful for all things else?

3. What means this censuring, and judging, & condemning others, this opening their shame, and this preying

eying into their faults; this back-biting & railing, his hardneſſe of heart, and unmercifulneſſe to them in want? this pinching and grudging, and grinding their faces; this contention and unwillingneſſe to forgive? Thou ſayeſt, thou hateſt the World, Sin and Luſt; but, by then is thy willing ſerving of it, and this rejoycing in it, and mourning for want, and this total imployment about it: and theſe burning luſts, and fierie malice? Thou ſayeſt, Thou wilt ſuffer any thing for Chriſt, as *Peter*: but, what meaneth then thy ſwearing and fore-ſwearing, for theſe great vexations, for theſe earthly croſſes, and this fear of loſſe, and danger of death? So that it is not as we imagine, when the Word of Truth comes.

O! that men would cleave to this Word of Truth in ſpirit, it would either hew *Agag* in pieces, or elſe *Saul* ſhould be cut off thereby.

O! that we lived daily in the true underſtanding of our ſelves, this would deſtroy vain glory and pride: We think becauſe we have now a good motion, and then a ſweet joy, and feeling, that God muſt needs love for theſe; but we ſee not the lowing and roaring rebellions of the heart that fight againſt Chriſt.

And thus moſt men deal with *Saul*, by halfs in Religion, becauſe they begin to look with Fleſh at the conqueſt that they have gotten, when thouſands are behind, verſe 15.

We have brought them from the Amalekites. Here *Saul* again excuſeth himſelf, and pleads their intent to offer Sacrifice, as afterward, verſe 21. So that,

So thus in all men not mortified through Faith, would ſtill have both Joy and Faith, and a Will and Word of his own.

So with *Adam*, ſo with *Peter*; He would have had eſſe in the Fleſh, and Chriſts companie too, ſo the young man, *Matth.* 19. ſee all unmortified.

For, till by the power of God in the croſſe, the Fleſh be ſubdued; it ſeeks to live as well as the ſpirit, & ſave

it

self: For there is a self-confidence, a wisdom and a love: which would turn all to its own advantage, which indeed should know or effect nothing at all, and so draw the mind after it.

Thus, we dally with God in the way of Faith, by sparing things that are profitable pleasures.

And thus man excuseth this, or this: I do to follow the World that I may be better fitted to serve God, & to do good to others: and so it appears that it is the end indeed: nay, thus we dissemble with God: For when we say, We would live in freedom and joy: that in that joy we might better praise God our maker: but the end indeed, is for the good and ease of our selves, & the flesh especially, in things that perfect our ease and peace: & though the mind be thereby insnared, we yet deal easily with it, and thus we still reserve our fat things, and deal favourably with them, and these are our greatest enemies.

When Samuel said, When thou wast little in thine own eyes: This is Gods message wherein he reckons up his favours to him: and secondly, his rebellion against those: *I raised thee up of nothing, why didst thou fall on the prey as though I would not have rewarded thee?* This Message and Word was to convince *Saul* of his disobedience: and,

1. He shews the door of mercie.
2. The way of Life; So that,

The free grace of God is the fountain of life to man, and when man is vile and nothing in himself, then is the power of God most shown.

He that humbleth himself shall be exalted, He hath filled the hungry, and sent the Rich emptie away.

For so is man capable of grace, and the power of God is magnified in weakness: What is it that stops thee free grace of God to man, that is that strength and worth of man, that thinks he hath; for were man little enough, he would pray, cry, and believe, and fear: all mischief enters in at the door of pride, or rather, this is the door that shuts out Christ: we still muse what we

are,

are, but not what God is: Then in this little and low condition to wait on God in the Word of Truth, and by Faith to walk in his power, shall destroy all enemies but when we fight with our power, and so cut & carve to please the flesh, and when we depart from the Word of Truth, we never prosper: not that man by thinking basely shall procure peace, but when simplie he is so: so God is, and will be with him, but mans perverse way is, to turn from his God, and fall upon his prey.

So that, the daily way of miserie to men is his disobedience and forsaking the way of Faith, and turning to the prey.

So *Adam*, so *David*, & *Paul* to his Revelations, so the Prodigal would have the prey; so *Demas* turned to the prey; nay, almost all have been caught in this snare:

For such is the force of sensual lust & imagination, that where God doth not mightilie preserve, man still turns hither.

For the Word of Truth is the Life of man, which, while it lives in man it suffers nothing else to live in him: but when man turns from this, in comes a Legion of lusts and base affections, and imaginations, but this layes all low.

Thus we fall on the prey of the World, which ensnared all men, even believers themselves, thus God bids flee the filthinesse that's in the World through lust; and promiseth that he will be with us, but this we forsake and gather *Mammon* before hand, and fall on the prey, and this chooks all.

So believers dots also on the libertie of the Gospel, and turns it to wantonnesse, & turns to the prey: yea, whatever God doth to man, man turns to it, & simplicitie of Faith is forsaken.

But see our satietie, God being our portion & freedom & his Word our Life; so shall we live for ever, verse 20 *And Saul said, I have obeyed*: Here is *Sauls* second excuse, wherein he defends himself, that he had done the Commandement of God, which indeed he had done in part; for he had killed many of the

Amale-

Amalek its, but yet with reserving part of the Spoil to himself.

1. He sought honour of *Samuel*: Therefore he brought *Agag* alive, and slew him not.

2. The Riches, in sparing the Cattel, under the pretence of sacrifice: so it is with all double hearts in Religion: So that,

Man by the light of the Law, shining into him, and working fear by the light of the Gospel manifested, working freedom; may restrain and restifie many things with a seeming obedience: yet still with a reservation to himself: and some gain to be gotten, which mars all.

As the young man, *Matth.* 19. Had done much, with a reservation of false confidence Ezra 9. 3. *Their hearts ran after covetousnesse*; so those *Libertines*, 1. Pet. *They promised libertie, they had great swelling Words*, &c. *Satan is as a Saphire*, Acts 5.

For nothing goes through flesh but Faith in God, and the power of God in man, this purifies all: but flesh would still have something, and that makes our obedience not simple.

For man is seldom so separate from himself in pure love unto God, but some self-love there is, that is to his fleshly will sticking to him: and purloyning something into his pouch to feed flesh with all.

For mans natural power being enlightned by the evidence of Truth, discovering both the happinesse of believers: and the miserie of the rest: doth produce in man an obedience according to his apprehension: and so far as the blind light workes upon him: but he never comes to a real and actual denyal of himself: but there is a building up of his hope thereby; not to a simple hearty believing, and so living: but still with a reservation of believing his own work and love of himself, and such is the Religion of the most.

We spare the King and fat of the Flock: for there is a reservation almost in all: For, when man would believe and live for ever, and with all their hearts; see what

what a reservation hangs on Righteousnesse, Reason & self-Conceit, so we believe God, but neither because we are such and such.

So there is a stop in our Faith: we still have an eye to something else in our Faith.

And so for love, we love God, but with this limitation, not so much, because, it is good in it self, & truly manifest to us: and that it is good to us, and so mans self still comes in, for want of mortification: For hardly do we any thing wherein we have not some respect to our selves.

And for the Word, we see Religion is the only way, and God the only good, but still there sticks in us a great lyking of the World: we hope for a good in it, & find a marvelous sweet therein.

So that none hath any reason to be proud in Religion, though he have obtained, and done that which many have not done, yet there is still more that he knows not, loves not, does not; it may be thou hast a little Faith, and now and then trusts God, but for the most part denies him, and trusts thy self and arm of flesh, or trusts him for this, or that reason: so a little love to God, but a full love to the World, and thy self. And here we see, that in all Religion two things poisons all, *viz.* vain glorie, and a beloved World: for, First, we still would have it; therefore we limite all to this onlie, for we have so many reservations for the World, as a care, time, love, delight, *&c.* Yet God is shut out of all; yea, after experience of Gods love; how freely do we return to the World again.

Religion then is an absolute yeelding our selves to God and his grace, without reservation of thoughts: that *Agag*, that great Captain of michief even Infidelitie, and fleshly Confidence, wherein *Amalekites* trusted; yea, the Infant and Suckling in broad Lusts, & open; these outward objects must be slain, and that by a pure believing, and loving obedience to the Fathers will: here we see, that all coverings will not serve the

turn. For when *Samuel* comes, all is destroyed; well-worth him, that is open-hearted, to confesse and live by mercie.

See the difference of mens double hearts, that are still building up and excusing, and alwayes on their own side to build up man: But Faith sets a man against himself, and alwayes on Gods side, pulls him down, and all things in man: For often greatest noughtinesse is covered, and hatched under pretence of Religion, as that of *Jezebel* to *Naboth*.

See in the World, what covering of lust, and oppression, what greedinesse, when man thinks that for Religion he should be respected, but Faith and Love seacheth no such thing?

Then Samuel said to Saul, Hath the Lord as great delight. So *Samuel* pursued him still by the Word of the Lord out of all holds, and yet by the Word of the Lord, opposeth his good seeming intent: layed down by a question, that *Saul* might make answer, and be convinced in himself.

1. He casts out all conceits of a Sacrifice to please God, while the heart is not subject.

2. He illustrats it by way of comparison of these two, that is, *Obedience is better than Sacrifice.*

3. He amplifies it by the contraries, for Rebellion is as the sin of Witch craft.

4. He denounceth Gods righteous judgements against *Saul*, wherein the cause is in *Saul*: to declare the qualitie thereof. The judgement it self, hath rejected thee, &c. First, note, how *Samuel* pursues him, till he make him yeeld at last to the judgement: So that,

This the proper effect of the Gospel, viz. The proper and kindly working of Gods Truth in man, is still to bring man downe and all things in him, to lay him low in himself: that he may be exalted through mercie in Christ.

Let man denie himself, and become a Fool: saying, *In me dwells no good thing*, I am not able to think any good

good thought; all our Righteousnesse is as a filthy clout, Phil. 3. *All these are but dross.*

Thus the Word brings all Sacrifice to nought, the Law given in Thunder to shake mans heart: the Promise made freely, without any respect of mans Righteousnesse, that man may purely believe.

Nay, and the power whereby all is accomplished is in God, not in man; that man, like a begger, daily may wait there: Thus it brought *Paul* to his knees.

First, brings man to fear and weaknesse, before it bring him to Faith, and it keeps him in fear; that he may rest in God.

For man is grown proud and wise against God, else, he had never stood need of his Word; for it should have been a living Word in his heart for ever: as *Paul*, *The weapons of our warfare are mighty, to bring down strong holds.*

But see the very truth is perverted by man, for though *Samuel* come to beat *Saul* of his hold; yet he still finds other shifts: like a wilie Fox: So men grow wise and cunning, and are lifted up thereby: yea, most yeeld fleshly obedience to this spiritual truth, and thereby becomes holie in conceit.

Others conceiving gloriously of Christ, and thence grow high minded: for knowledge puffs up, and so becomes a man of high thoughts: but that man in whom the Word lives, and man by it keeps the eye inward towards himself, and keeps down all high thoughts in a quiet sense of their own Weaknesse and Vanitie, to attend with a crying and praying heart for mercie, which is sweetly enjoy'd and not lifted up: but man freed and not hardened thereby: but out of seeking of himself, is pitiful towards all, judgeth none but himself.

This shews the wonderful power of Gods truth that it will make *Saul* to bow, so of any man, even *Pharisees* for the present, though afterward they get up again. Now it is not Sacrifice that he looks for, but a believing loving heart: So that,

All Service and Sacrifice that men seem to offer to

God, not flowing from a loving heart, are nothing with him.

Thefe are like the cutting off a dogs neck, Isa. 1. *Who required this at your hands?* Psal. 50 *I reprove thee not, because of thy Sacrifice, wherewith shall I appear, &c.*

For he stands not need of thee, neither can he be moved by them, unlesse we think as *Balaam*, with his seven Bullocks and Rams.

Thefe are born of the flesh, Children of the bond Woman and not of God, nor by promise: Righteousnesse is nothing, when we make it away to Faith, but when it is an expression of a believing heart then it is sweet.

Now it is not Sacrifice that he condemns, but the cursed opinion that goes with it: Like that in the Law, a daily singing, a daily sacrifice: so with us, when we do it with an evil intent, and not out of a simple mind.

But we have one sacrifice that is Christ only, who hath sacrificed life and all, and that is it that pleaseth God.

This it is with us also, our obedience is but to sacrifice to our God at *Gilgall*, that is, to purge sin, and to please God: that we may get an opinion that God is well pleased for that, but this opinion mars all, it is not our obedience that is any thing to God in the Work, but our yeelding heart: For most have looking to that which they have done, some looking at it, as *Pharisah*.

This crosseth the free sacrifice of love, it is a great point of simplicitie to the hight of our obedience still to be more vile, and this is the power of Faith, for it shews from whence we had it, not by our own power. Nay, when even in our own selves, we are opposit to God: he hath vouchsafed his grace.

The only sacrifice of God is a broken and contrit heart, sacrifice thy self, and it is in stead of all thy lusts, desires, ease, pleasure, life and all; and when thou hast done that, thou shalt have, as Christ, had victory over all, a Resurrection, a Freedom and a Glory; and so shalt sit at Christs right hand by Faith till all be subdued

to

to thee, and then man offers sacrifice of praise, confessing his name, not to purge sin, but in expression of Gods love and manifestation, and that in love and mercie and not in sacrifice.

Obedience is better than Sacrifice, So that,

That which is accepted, is an obedient heart, subject to the Fathers will in love, is the Life of all Religion, and better then a thousand Sacrifices, *Isa.* 50.

God opened mine ear, and I was not disobedient, and Samuel said, Speak Lord, for thy Servant heareth, Christ yeelded himself to the Father: Also *David, the will of the Lord be done*, and Christ to the *Pharisees, Ye tithe mint, annise and cummin* &c.

Psal. 8. *If my people had hearkened.*

For God is the sole Lord over all, and man a silly creature, and as the life of a subject is in obedience to a Prince, so here, is mans happinesse in yeelding to Gods will; for that must stand whether man be obedient or not, for disobedience was that which cast off *Adam* and *Israel*: that is, because man will needs be God.

Now obedience is two-fold, of Faith and Love. Obedience of Faith is, when the clear evidence of the Truth of the Promise, and mans Reason and Wisdom yeelds to that Truth: as *Moses* at the Red-Sea, and *Abraham*: When man sees no reason in himself, that God should or will keep promise, but the contrary, he seeing nothing but rebellion and iniquitie, & yet sticks to that, where all reasonable wayes of the World, and all threats of Satan are overcome, though the World threaten want: yet he believes fulnesse, *for this is the will of God that ye believe*.

But most believe not, but rebell in this, for though God hath promised, yet we obey not, believe not, but give the promise the lye: and say, That God will not do, and therefore fear.

So that infidelitie is the great Rebel that strikes at the Truth of God, which a man cannot endure.

This Faith also mars not obedience in neither limiting

God a time but waiting: nor a measure, but believing that it shall be our rest. Obedience of love is the end of the Law, where the love of Christ enforceth man: and this is a sweet and free yeelding up of a mans life unto God, as a Sacrifice, Rom. 12. Which cannot be till our bodies and flesh be sacrificed. and then in the Spirit of our minds we are revived according to the will of God

This is not to be a foundation of Faith, but a necessary expression of the love and goodness of God to man: This flows from Faith naturally, there is nothing but rebellion and lust, if Faith fail to wait on God: God doth this obedience, and man fleeth, and man seeketh shifts, or some device.

The intent is, doing what he commands not, because the Law forceth so many thievish hearts are bound to be true, but not from the heart.

And warms of Gods love in the heart to suffer for his sake, what ever befalls, as the Martyrs did; but this shews the little obedience in man; For indeed neither will ye yeeld, but the old contention remains, whether shall be God; Faith and Love is the obedience & life of man, and when man lives in this yeelding temper, nothing can vexe him: let impossibility come, and he is obedient and suffers: And so was Christ obedient unto the death of the Crosse.

But, while man hath a will and love of himself, he is never freely obedient; but would frame Gods will to his; and to hearken to Satans voice raither than Gods: So that,

An open ear to hear, and a heart to believe and obey the voice of God, and the Word of Truth, is better than all seeming sacrifice a man can offer, Isa. 45. *Incline your ears, &c.* Then shall ye hear the voice of God, and he that hears, shall live: *He opened mine ear, and I was not disobedient.*

So to that end, God hath given his Word to man, that thereby he might be called back again to God: *Therefore God saith, cry aloud to man, and bid him return and come and live for ever, and so he that hath an ear to hear, let him hear.*

When

When God sets his love, and mercie, and truth to, or before man: and when man attends and meets God here, then is that Word accomplished to man.

But Christ may still say, *Who hath believed our report*, as to *Israel*, but *Israel* would not hear: for man hath two Preachers before him still.

1. Satan, who by his Ministers, the World and the Flesh daily, whispers, and calls man to obey: as to Christ, Satan saith, *I will give thee all these*: the World calls, here is Riches, the flesh calls, here is peace, ease and honour: God calls, and saith, *Here is all in me*: Now look whose voice takes place, and is believed, so man prospers.

Man hears as God manifests, and herein is a reasonable mystery and spiritual power: by the one, man growes wise, and by the other, faithful and obedient. *For rebellion is as the sin of witch-craft.*

Man through rebellion of his own heart, and stubbornesse of his own will, runs away from God: forsakes the Covenant of peace, casts off obedience and himself to misery in the end, as *Pharaoh* and *Saul* here.

SERMON XXIII.

1. Sam. 4. 3. 4. 5. *So when the people were come into the Camp, the Elders of Israel said, Wherefore hath the Lord smitten us this day before the Philistins.*

When God had governed *Israel* by judges for many years, and manifested his power and truth by his Priests and Prophets, in bringing them into the Land of Promise, according to the Covenant, and given them many victories over their enemies. *Israel* grew secure and presumptuous, yea, the *Egyptian* Priest himself grew so careless of the Lords sacrifice: yea, even *Eli* himself, committed them into the hands of his Sons, who filled their bellies and lusts, and that without reproof: Whereupon the Lord intended to destroy that vain confidence, and to proceed against the house of *Eli*,

which he fore-tells in the second Chapter, by a man of God; and in the third, by *Samuel*, which in the fourth Chapter, he brings to passe. First, by giving *Israel* into the hands of their enemies once again, and then delivering the Ark into the hands of the *Philistins*, destroying *Ely* and his two sons.

After *Israel* had received the overthrow at the hands of the *Philistins*, they make way for a second, by running further from God; So that,

This is the way of man, for man by every affliction is either brought nearer to God, or else driven farther from him, and so makes way for greater evils to befall him.

As *David*, who to hide his shame, ran into murther: so *Adam* having sinned to hide his shame, hides himself from God; so *Saul* to the Witch of *Endor*; like a child that grows more cunning, after the whip, more wily, but not more wise: And this through stubbornness and hardness, and pride of wit. But *Joshua*, when they fell before *Ai*, never ceased till he had found out the earse from God, he cast out the execrable thing.

Many things light upon man that touch not his heart but is so blinded with lust and self-love; that the light of the truth leads him not out, but his wit will needs guide him; God doth nothing in vain.

If man regard not Processe, or any hatchment that is coming, he shall see that a writ of Rebellion is coming: and if he regard not that, than a Bailiff comes, and to prison he must: and that God by the righteousnesse of the Law may bring down mans high heart, that he may depend on mercy.

Thus man grows more vile after a judgement to prevent it, but no more yielding and obedient to escape it. It may be, God hath taken away thy wife, thy husband and father, thy stay and rest; and yet thou onlie invents new devices to rise, but returns not to God that smote thee. But look for it, if God have come near thee and thou yet blind, he will come nearer thee yet, if he intend thee good.

Shall

Shall God be still mocked, to see that nothing doth man good, till his heart be brought down and flat till that he may rest in God? For he hath as much to do, to bring down thy wit, as thy will, and to destroy thy carnal confidence, and draw thee from thy object. All misery come in at the door, that is by fleeing from God.

Yea, that doth God deal with his people & children he delivers them into the hand of their enemies: and then they think to worke it out: and still God makes their works void; then they seek to know all, and he makes that void, &c. and suffers nought to prosper, till man rest in Faith.

The Ark had remained in *Shilo* three hundred years, from *Joshua's* time: as *Jos.* 18. 7. All the time of the *Judges*, and now must for the security of *Israel* be removed away: So that,

The long continuance of the Gospel is no argument to prove the perpetuity thereof in any place.

As to the *Jews* and Churches of *Asia* and *Corinth*. So when man grows more secure thereby, God must remove it, even so to man,

Thou hast lived in the light and peace with God, but if a man grow wanton thereby, the light will grow to darknesse: If with *Israel* thou grow confident of these in thy self, because of these priviledges, they will not stand.

In the words, note *Israels* fainting and troubling heart upon their overthrow.

1. Their fleshlie devise for future safety.
2. Their vain confidence in that device, that it might save them.
3. Their vain joy arising thence.
4. The fear of the *Philistins*.
5. *Israels* overthrow, and losse of the Ark, when the Lord had not given them the Victorie, they fainted & began to enquire and murmure, as they did by the Word of *Samuel*, but not by believing hearts; but now, because they had a Prophet, they were strong enough: So that,

A faithlesse way is a fearful fainting way, and a fainting way is always vexed and tormented at the heart by every crosse, where faith waits not in subjection to Gods will and truth.

For the Disciples, Why do you fear, *O you have little faith?*

But faith *David*, I will not fear what man can do unto me, not if ten thousands compasse me about Mat. 16. *Peter* was compassed with fear when Christ should suffer, because *he savoured not the things of God.*

Nay, Experience teacheth us, that faithlesse men are ever afraid at every rumor of danger: At the last day, mens hearts shall fail them for fear of that day: When a believing man, with *David* & *Paul* goes through all dangers with courage as those, Heb. 11. And the Martyrs, nay, in mans self he shall find, that when faith is darkened, he fears every thing, but when he believes, he overcomes all.

For man walks in darknesse, therefore is the way so fearful: he crosses threaten some ruine to mans fleshlie kingdom, which lust would not part with all, & he sees no other. This is it that makes the World so full of fear, hee, other faith, fear or security fills all, nay, every crosse to the worldling gives a wound to the heart: But, what shall his case be, when all shall be taken away.

Even so is all the Power and Wisdom man, whereby he stands full of fear, because he trusts not God. Not a fear in regard of our weaknesse, and so attending on faith, but a bottom fear, for want of God & his powers and therefore, a running to mans shifts.

No safe way to man then, but by believing under the crosse, and never to judge according to our selves, but still seeing and feeling the weaknesse of man to wait on him in patience.

Come let us fetch the Ark from Shilo. Here is their device, which seem like to them; but prospered not.

So that, All fleshlie devices of Mans wit, without simple hearted believing, may gain a brain hope: but shall fail and come to nought, when man comes to his

Fleshly wisdom is a fool in Gods matters, ever leading man to a way that will not prosper, though it shape like to the eye of man.

By this Satan beguiled *Eve*, and thought to have seduced Christ: to argue the Fathers love by Wisdom, that is not subject to the Law of God, when *Israel* believed, *Gideon*, *Jonathan*, and *David* overcame with a few, contrary to all reason: When they eyed reason only, then *Sauls* Armour and *Davids* one hundred and fifty thousand could not prevail.

1. For God hides his wayes from the wit of man, and *reveals it to Babes*.

2. Satan lurks here to oppose the way of Faith, God hath revealed his Wisdom: but hereby Man becomes wise against God, and gives him the lye.

Thus man deviseth a device against God, and thinks thereby to thrive; and Satan thereby befools man, propounding unto him a likely way, great power and approbation, that he may fix thereon; and yet hath not God in the very eyes of the World frustrated their devices: as when thou hast great Riches, Land, Wisdom, Friends, and what not, had built him an nest that he might never want: yet, he had never good dayes therewith: but either he hath spent all to beggerie, or a slave to it while he hath it: or a languishing of sicknesse: had not Gods foolish way of faith been better.

Thus Satan casts a mist before the eye of Faith, when he would bring God & his way within compasse of mans witt.

Now in the Church, we grow wise to comprehend the very purpose of God, & give a reason of his will, & set a law to his justice: & faine a reasonable way of believing, & his free will & the foreseeing of Faith: God choose man: but it is so reasonable a Doctrine, it cannot prove true: for God is truth was ever foolishnesse to wise men.

See the difference of Gods way and mans witt.

1. The one is all wayes dark and uncertain.

2. The other sure, the one forsakes God & his Word, the other cleaves to it; The one seems well and ends ill, the other contrary.

The

The sole way of man is not to trust the device of man, for thou hast seen these fail thee; nay, when they seem likest the other quiet contraries, therefore never dispute how like or unlike, but lay down, all & believe.

Hadst thou no Lust, nor Will, nor Witt to trust to; then had Satan no power against thee: For either thy Witt, or thy Will draws thee, on thy Will, when thou art not subject in patience: thy Witt, when thou wilt do Gods Work, thine own way is here.

They would fight Gods battels, but would not attend on him at *Athila*, *his own place*. But would draw him from thence to them, so we would have God with us; but not wait on him: we would have the promise fulfilled, but not wait the time; So that.

The sure way is to wait on God in his way, though we see no way out of Reason.

Abraham abode in *Canaan* as a stranger, *Moses* and *Joshua* at Jordan, &c.

For the vision is for an appointed time.

Thus man workes his own woe, when he either invents a way of his own, and will not stay; or joyns fleshly Wisdom, for the furtherance of Gods will; or impatience of delay, appoints a time: Take heed of preferring any thing before God, and his Work and Promise. Many are never well, unless the Father be still playing with them.

That is why save us. Here is self-confidence, not that they thought the Ark could save them, but because if they had the Ark with them, God would save them: This is not simple believing, but with relation to something else than God; So that.

Such is carnall confidence in man, it is a share of Satan wherein he intangles men to draw the heart to look at some Work or Gift of God, and so to believe, because of that; and not for his simple truth and providence.

So *David* thought, that because of the thousands of *Israel*, he should preserve himself; and *Israel* in *Antons* time, *These are thy Gods, O Israel*, Psal. 20.

Then

Thou hast made my Mountain strong, it shall never be removed. The Pharisees they were righteous.

For this is to build a house on the sand, for there is no cause that moves God to do good, or man to believe God, but his simple Word and Truth, though God shine and manifest himself in all things; yet when the Soul is turned from God to them, they become snares, as the brasen Serpent, for the mind must have something to rest on.

So that, when God is wanting, Satan the God of this World brings in the fulnesse of the World, and the certainty thereof, and presents them to man.

1. Fulnesse of Riches and Friends will supplie.

2. Self-righteousnesse, and many lusts and failings of love; saying, They will preserve thee.

3. Or, a carnal beholding of Christ, as here to the Ark.

4. Yea, believers are thus drawn, when Christ lives not in them, they suffer with him, but in all there is a bottom darknesse, and fear of hardnesse and self-pride.

Here, Satan layes the foundation of all iniquities; for why doth man covet, oppresse, deceive? but that the World may be his stay, and his confidence? as,

1. Either a blind securitie, from little meeting; or, a blind presumption, because he hath this or that more than others: & yet no more certain, nor better satisfied.

Thus, the blind World is deceived; everie man staying his mind, by looking at something that he hath, or labours to get, something that he hath not, that it may save him, as the rich fool: nay, were it for thy riches and friends, where were thy believing.

Thus, all things become snares, when the mind is fixed on them, and man tyes God to them; which is not a believing of God, but of that portion.

We should worke Righteousnesse, but not look at that Righteousnesse, attend on the Ark, but believe not in it, but rejoyce in it with God.

Adam might use all creatures, but not see a good in them, it is a great point of simplicitie to enjoy all, and not to depend on it; but rejoyce in it with God, and

thereby

thereby to see the Fountain from whence it flowed, and the weaknesse of man: Nay, such is the deceit thereof, that it lifts man up above him self; man shouts before the victorie. But there will come a day of mourning to *Israel*, this Ark and Riches shall be taken away.

SERMON XXIV.

1. Samuel 5. 1, 2, 3, 4. *Then the Philistins took the Ark of God, and carried it to Ashdod from Eben-ezer.*

THus we see the fall of *Israel* for trusting in their inventions, and forsaking the power and truth of God. The Ark is now taken from them, and *Hophnie* and *Phinias* the Priests also: and now they are left desolate, for *Eli* is now dead, according to the Word of the Lord, which we see must stand: So that,

No power or device of man shall be able to diffannul, or make void the Word of God: but it shall stand & be accomplished, both to believers, & against the wicked, though man fight against it, and seek to escape it.

He hath spoken, and shall be not perform it: Yea, *Heaven and Earth shall passe away, but his Word shall not passe*: He hath said, That *Saul* shall be cut off, all the World cannot uphold him: He hath promised to *Abraham*, nothing shall hinder: neither four hundred and thirtie years time: nor the power of *Pharaoh*, nor difficulties in the Wildernesse, nor fourtie Kings in *Canaan*: Hath he said, That *Messiah* shal come, he shal be born in the fulnesse of time? Hath he said, He wil preserve *David*: all the power of *Saul*, or *Goliah* shall not kill him? Hath he promised Life to believers, then though Satan rebel and rage, yet the promise shall be *Yea*, & *Amen*? For he is not man, that he should lie God shall justifie his righteous judgements, that he hath done nothing to man, but he hath told it to man before.

Hereby appears the puritie of Faith, and power of God, under the crosse: that though man think to shift it, yet judgement shall come: And though man see no Reason, nor help, yet abiding by the Word of God: he shall

shall finde help and be delivered: For *David* saith, Psal. 15. An honest man will keep his Word, though to his hinderance, much more God: For there is nothing to hinder him, He rules man and not man him.

But man fights against this, and rather strives to make the Truth of God a lie, than to yeeld and be subject; God hath said, He will destroy that man, that runs on in wickednesse: and that the wicked, that forget God shall be turned into hell: and yet these men believe it not, but make God a lyer, as the Serpent did to *Eve*, and say, *Tuth, God regardeth not good or evil*: or that he is not that he is: or doth not that which he hath spoken: So the stubborn casts off his Fathers threats, till he be cast out of doors.

Others think they shall devise some way hereafter to escape: they take any course, rather than believe him: and yet we have seen it with our eyes: Did he not say, He would cut off *Saul*, and destroy *Jerusalem*; cast off the *Jews*, and call in the *Gentiles*: Remove his Candlestick, and take away his Kingdom, and hath he not done these? Nay, hath he not said, *That the drunkard shall come to povertie, and shame*: and doth he not say, *That the usurers and oppressors shall not prosper to the third generation, and that the generation of the just shall be blessed*, & do we not see it well.

Know then, though thou make a mock of it, & of us poor silly flesh, as thou art: and cast it off, and thinks to escape: Yet be sure, it will meet with thee, He should not be a God of truth if thou perish not, holding on thy course: but thou wilt reply, Doth he not say also, That this brings a heart that cannot repent, and thou more unpat than before? But he did not excuse his Word to the *Ninevites*? yet, for the condition of Repentance was understood his general promise; *If he return and forsake his way, he will have mercie*. So that the alteration was in the *Ninevites*, not in God.

Nay, how often doth believers start from this, & believe rather their own devices than God, hath he not said: That nothing but Faith and Love avails: & yet we

fix our eyes and hearts on something else; may we believe the truth, because of something else, and not all things for the truths sake; neither because of this or that: rather than because the truth hath spoken.

So that the way of safety is to believe God in faithfulnesse: shall he speak and not then regard? Therefore, if thou have never so likely means to uphold thee in the flesh, yet if thy heart run from God therein, it will not prosper: and though thou see no way of safetie, yet abide patiently by the Word, and wait not what thou would have done, but what he saith: *For the vision is for an appointed time*: but though we have a sure Word, we are to stay the appointed time: for we would be now eased, then comforted; yet rest: thou hast a sure foundation, and it may be thou must become yet more weak; Thy Wisdom Righteousness and Power must yet be more troden down: that so nothing may live in thee, but truth only: As with *Abraham*, when there was nothing but the truth of the Promise left.

The Philistins took the Ark of God. The fear of the God of *Israel*, was upon all Nations, as upon the *Philistins* here in these Words. 1. *The Philistins taking the Ark & carrying it to Ashdod*, one of their chief Cities.

2. Their setting it up by Dagon their God, the fall of Dagon at the presence of the Ark.

3. Their repairing and setting up again.

4. The second fall, with the losse of his head and hands.

First, the Ark was taken away, for *Israel* was grown secure, because of *Samuels* words. The Ark, and *Eli* the Priest, they were proud, and fat in their own conceit: and so had turned Faith into a blind presumption, and securitie: therefore, it was taken away: So then.

When *Moses* by reason of any gift, or privileges, grows proud and secure in himself: not sensible of his own weaknesse and poorer; and the promise of God: this is the way to lose it.

When *David* was lifted up in his high mountain, he was soon brought low: and when *Paul* was lifted up

in

is abundance: he had a prick in the flesh: When *Israel* made a Covenant with death, God disannul'd it. If *Nebuchadnezzar* be lifted up, upon his Babel: he must be brought down amongst the Beasts: The *Jews* being a people alwayes boasting, they came to be no people.

1. So that we forsake God, and cleave to the creature.

2. Hereby simplicitie of believing is lost, & changed into vain and deskie confidence.

3. This is the way to purge the old heart, and to bring in the heart to God, or else would man never return to him; if he should prosper.

4. Nothing more opposit to the grace of God, than the pride of man: This was the sin of the Angels, being so proud, and doting upon their own excellencies, they despised God in whom they should have been preserved.

And yet this is the taste we all fall into: we enjoy nothing, but the mind is fixed on it, and grows proud of it, and imagines *our selves* to be strong and safe, because of it; when it is only in the hand of God to be given, and taken at his will, and pleasure. All gifts are to be rejoyced in, but not to be proud of; while we rejoyce only, the mind is kept humble: seeing the fountain, and feeling his weakness: but pride hardens and makes secure.

Nay, what gift is it we look not at, and think our selves the better for it: and thereon our Faith and Hope is nourished by these as much as Gods truth and love is enjoyed: Hath not the rich man more confidence, that he shall not want than the poor man? hath not the righteous man more confidence, his state is good, than the desolate wretch? and yet his righteousness, as his own, brings no ground to believe, but only Gods free grace.

Is this any thing but Pride and Security? so making the arm of flesh his stay: Yea, thus are believers drawn: take we heed, that this be not the way for our Lord to lose all: we shall beggar of our graces, till we lose it, and of our pride, till we be subdued: yea of our wealth

wealth till we have lost all: yea, of the Gospel, till it be taken from us, as here they did the Ark.

But it is Gods goodnesse to crosse all his, in that wherein they are misled; that man may see what a weak creature he is, and what a weak staff he hath trusted to, as the World, and now is gone; as knowledge, and now as he had neither known God, nor himself.

But know, there will come a parting day from thy dearest object, thy careful Father, tender Mother, dearest Infants, loving Brother & Sister: & all, because thou dotest on them: The way of safetie, is to enjoy all in God, but trust nothing else, and forget all behind.

They brought the Ark, and set it by Dagon. They thought the God of *Israel* was a terrible God, and all Nations stood in fear of him; therefore, they set him by Dagon; thinking now, they should be sure to overcome: This Dagon was their Idol, from the navel downward like a fish, and upward like a man; but this prospered not them to win Gods and Dagon, to trust to the World, and conceive on this God, as they did on Dagon, it would not serve, So that,

No joyning of the Ark and Dagon in our house, not God and Mammon in our heart, not fleshly Wit, not Gods Truth cannot suite together in Gods Kingdom.

Christ saith, *Ye cannot serve two masters, God and Mammon, Christ and Belial:* Christ & Antichrist; if God be God, serve him, Rom. 5. 6. *Know ye not to whom ye give your selves Servants: his Servants ye are, This is putting new wine into old bottels:* Christ gives the Reason, *either he will love the one, and hate the other or else sustain the one and stick to the other.* The Soul cannot intend two objects at once.

For, look what respect we have to the one, it draws from the other: God is a Spirit, and must be worshipped in Spirit and truth, trusted and loved with the best of our minde, else no communion with him.

For as man hath a Garment, a Bodie and a Soul: So Religion, the garment, is the outward form of Actions,

Actions, Righteousnesse, Holinesse, the body is Truth: Righteousnesse revealed to the Church, apprehended by man, but the Soul of it is the Spirit, even God himself: as the Garment and Body without the Soul, are but dead Corps, and so this without God: So *Paul* distinguished man, into Soul, Body and Spirit: by the Body, the outward Masse of flesh: the Soul, the vital power and sensitive appetites, and natural understanding: by the Spirit, the immortal, or inward part, in right disposing of which, stands mans peace and happinesse.

For if the Bodie be in health, and the Soul in Life amidst the fulnesse of its natural objects: yet no rest, unlesse the Spirit be satisfied also: now when the Spirit of our minds is drawn by sensual power to bodily objects, it wants Life: But leaving all these, being guided to, and joyned to God and Christ, it is then satisfied: and the body cannot be nourished with the pleasure of the Soul without food, nor the Soul with the food of the Body without its objects: neither can the Spirit without them both, without its proper objects & food.

So that the confounding of these is the confusion, & unrest of the Soul.

And yet alace! it is thus in the World: men will needs joyn God and Dagon, Christ and Mammon, without any truth, or thought of God at all, like beasts: Others keep a form of God after the flesh: as they acknowledge his power, and see his justice, & fear & worship him, with a far off worship: but the heart bowes to Mammon, loves and cleaves to him above all.

Nay, believers joyn these together, some put confidence in God, but more in the World, yea, how soon after God hath shewed himself to man by his truth and love; doth he joyn heart and hands with the World again? So that indeed this eats out all Religion amongst us.

And for fleshly Wisdom, how doth this draw from simple believing, & asking a reason, disputing with him: & joyning the power of man & the power of God: & so making man two will a worke with God: So that it is, that man believes not God. True

True it is, that man is the subject in whom God workes, yet the life and power of believing & working is in God, and given to man by Faith according to the Promise: and though *Paul* say, *They are workers together*, yet it is in regard of manifestation, not of any power they had over the hearts of men.

Nay, let this God of *Israel* be but only stay, and lay *Sauls* Armour aside: so man abiding in his simple and naked heart, full of weaknesse, like a Child, waiting on Gods simple truth, the Father will come: but when man thinks to help God, he mars all.

Neither is this a way to securitie, but onlie unto those that pervert all truth unto their own destruction: For this is not a secure resting at all adventures, as though the forlorn child could sit down at all adventures, and say, It cannot help my self, my Father must come or I must be lost, but not sensible of his own misery, and forlorn estate: As the Prodigal seeks, and cryes, and prayes, till he come: this keeps him from sleeping: so with us.

So that, Religion is a simple thing and cannot mix it self with any thing, like the Truth, that joyned to none till death: but simply waits on God, with Faith and Love.

But when man brings in Dagon, and sets him up: the Soul of man abhors it: or is joyned to it, or is deceived: Then no bringing in of Religion into a fleshly mind, but first, Dagon must down: then Religion will stand.

If ever it be offered to a Worldly mind, it is not an unwelcome guest, for the Life of that Soul is elsewhere: It is in the World and pleasures thereof: but the Spirit is dead within them.

Dagon was fallen. Thus the power of God destroyes the Idols of the heart.

Thus the Truth of God prevails against the Idol, and will not suffer any thing to stand equall with God in mans heart.

Paul destroyed circumcision from Christ, and Christ & the young man: his treasure taken from him, his high thoughts pulled down.

And

And thus Gods warriours pulls down groves, and destroyes Idols.

That God may thereby let man see the weaknesse of all power in the creatures. This is the proper work of the Word to pull down high imaginations, and lay them low as the valyes: This truth discovers the vanitie of all the rest: but we, with the *Philistins*, are still building up Dagon: nay, the Ark is not yet come to us, because Dagon is yet standing.

But know, that it must down: So that mans happinesse is in the fall of the flesh, and all the power thereof.

SERMON XXV.

Mark 14. 27. I will smite the Shepherd, and the Sheep shall be scattered.

CHrist by his death, hath brought life; this death was spoken of by the Prophets, and often foretold by Christ: and spoken of more at large, and now is come by suffering to lose all: that he may gain all: after that he had comforted his Disciples, and left them the pledge of his Love: he Propheses of the trouble that shall come to them hereby: that they may now begin to suffer with him.

1. Grievous wants and persecutions to the offending of all.

2. That man shall not stand at that day by any power at all in man.

In the same he lets them see, that this is the way they must still follow.

This is a sacrifice of his death, whereby the same through Faith is confirmed to us. He shews what shal become of the head; and that they should be offended: So that,

Though we live in the light of the Gospel, and Sunshine of Gods blessing: yet there will come a day that will dash all, and lay it in the dust.

So to *David*, *Abraham*, and the Rich Fool.

For

For life gotten by the creature must be laid away: Christ is the common stock of believers.

Woe to the World, for all high mountains must down, thy dearest object and thou must part: When *Israel* was bustling of the Temple, then was the Lord removing it from *Shilo*, or destroying: *that new Jerusalem might come from heaven.*

See how thou wilt do, when this night comes, we provide light, fire and houses, against cold and night: but forget this night.

Let believers look for it in their greatest fulnesse and prosperitie, for then will God take away these, that he may be perfected in God.

I will smite the shepherd: Yea, Christ in the flesh, that he may rest solely and simply in God. *Abraham*, and the Prodigal. *Paul, I know none after the flesh, by taking away fuel from it*: So that,

This is the way to bring man to God, to purifie Faith, to subdue the World, and make Gods power known. This he doth.

1. In that great tribulation that lyes all on heaps.

2. By his love that kills all at the heart, but then we grow wise in the flesh, to separate the confused heap.

3. By the crosse that wears out all the flesh also.

Woe to them that have none other stay, how will they do, when their Shepherd shall be smitten, like an Orphant, when the Father is dead?

See the vanitie of man, that would still have some hold in the flesh.

But herein doth God blesse his people, when by clearnesse of his truth, he destroyes all imaginations: & by the crosse, destroyes all lust: and leaves man nothing, but God and his Truth.

4. The freedom and happinesse of man in knowing & savouring nothing after the flesh, Rom. 8. *That is not to walk after the flesh but after the spirit.*

For that which man thus knows, he knows not: and that which he loves not, thus he lusts after: so thus to know God, or to love him, is not to know him

him: but to know, will, and love all things in God, is to know him indeed: for that man which knows him in the flesh, it is not of God, but his own imaginations.

And there will come a scattering day to all fleshly imaginations, as to *Jerusalem*, and *Davids* high mountain, when knowledge shall vanish, and mans fleshly hopes shall be destroyed: Where then will man appear? Thy Husband, thy Child, thy Idol, thy Portion, thy Idea, thy Shapes of Fancy, all shall vanish; yea, thy shepherd too, and nothing left, but God and his Truth: Where then will thy fleshly heart rest? So that,

To believe and trust, when all is scattered, is to believe simply:

For to believe, when all is joy and peace, is rather to believe after the flesh, and because of them; which is a turning from God, to his gifts, and then we losse them: but to believe, when we are killed, as *Job*, and the Martyrs: this is to believe God in and from God, and to love in and from him.

When *Peter* said, *Though all forsake thee, &c.* Here is *Peters* blind confidence, wherein, note this comparison of his; though others shall, yet not he; So that,

Pride of heart advancing it self above others, out of a self conceit of some singular gift or power, is the ready way to a fearfull fall below all.

As Proverbs, *Pride goeth before destruction*, Luk 18. The *Pharisees*, So *Israel*, So *Pharaoh*, The *Jews*, *Nebuchadnezzar*, and *Lucifer*.

For this is a turning away from God, & becoming a God to himself.

These conceits arise from the devil, and sets God at nought, destroyes Faith, and sets up mans fleshly conceits like a Queen.

These have been the ground of all factions in the Church.

God will leave this man free to himself, and others that dote upon him.

Thus we see, that man is a proud creature, he gets nothing

thing but he is lifted up by it: nay, most labour for abundance, not for necessities, so much as they may excel.

This conceit sticks fast in all, arising from blindnesse in regard of our sinnesse: for thou mayst see the iniquitie of all men in thy self.

But faithful men fear and distrust themselves above all, relying on God.

I will not leave thee, nor forsake thee. Peter had a blind confidence, not knowing the weaknesse of man: So that,

Man that is presumptuous and bold through fleshly confidence, and his self-power shall never stand nor prosper.

There, this is *David*, Psal. 30. and *Israel* against the *Philistines*: but *Davids* boasting else-where was in God only, *through God, we shall do great things.*

For mans standing & preservation is not of himself.

This is a sandy foundation, for as it was but earth, so it is boasted: So, when the foundation was removed, the flesh feared.

Thus man walks presumptuously in all things thinking; I will do this or that, when often he is prevented, and yet will not see it.

But that man walks safely, that walks in fear: for he trusts none but God, and as he fears, so he believes: Faith in God makes man humble in himself.

No surer sign of a fall in believers: than when they begin to boast: nay, this man denied above all; So that,

How far a man is lifted up in any thing, so far he must fall.

SERMON XXVI.

Mark 13. 35. 36. *Watch ye, therefore, for ye know not when the Master of the house comes; whether at Even, or at Midnight, or at the Cock-crowing; or in the morning: lest he coming suddenly, finde you sleeping.*

W

WE see it verified in this our Brother which we heard the last day, *viz.* That there is no confidence to be put in man; Neither for his wit, power, wealth, or continuance: For we see it daily to be true, *That his breath goeth forth, and he returns to his earth, &c.*

Which is here apparent before us: For was not he with us at our last Brothers burial: and behold, we are now come to accomplish his.

It's not long, but even one day since that he was in life and liking as you are, he sit as you sit, in place & credit of the World, as you are: he heard where you now hear: he prayed, where you now pray, he walked strong & lusty upon this earth: which must now devour and shut her mouth upon him: and yet could neither the Riches of this World, nor the cryes of his Children, nor favour of Friends beg him of Death, or keep him from the grave, but down he must, to accomplish the Will of, and Purpose of his Maker.

And thus we see what a day, yea, what a night may bring forth, to make the House desolate, the Children Fatherless: to separate the Brother and Sister; never to see each other any more, in the flesh.

And thus we see the Lord comes daily amongst us, though we think our selves secure, because as yet we have escaped that common judgement, so frequent in our neighbour towns: yet, God lets us see that he hath more destroying Angels than one which are kept to the secret of his Counsel, and stricks according to his purpose; and will sometimes, by a long easie stroak: sometimes; by a sharp, and shorter blow, sometimes: by a sudden stab of his providence, that cannot be resisted: yet not sudden, in respect of God, with whom all things are determined: but in regard of our security: For as one saith; *Non subita minantur, qui semper tantum se esse morituros.* Nothing sudden, but what is expected. Only this learn by Gods dealing with him. That we have no surer time of life, then he had.

And that it is neither wit, nor wealth, strenght nor

 health,

health, that can prolong thy dayes: or put off death or secure thee one hour.

Therefore learn by him, to watch till our master come, which is the lesson Christ would teach his Disciples in these Words, and in this whole Chapter, which is a Prophesie, and fortelling of the destruction of *Jerusalem*, and of the coming of Christ; the one, a figure of the other: From verse 24. He shews the sign of the end of the World: and thereby, stirs up all to wait, because of the uncertainty: not known to the Son of Man, which verse 36. He amplifies, or illustrats, by a parable, *of a man going into a far Country, leaves his house, and appoints work to his Servants, and commands the Porter to watch*, and thereupon applyes the parable and renews the caveat, in these words: wherein.

1. A caveat for all to watch, & wait for death & doom.
2. His reason from the uncertainty of the time thereof.
3. The danger of being taken unprepared, lest he find us sleepping.

1. *The master of the house*, viz. Christ is gone into a far Country, viz. Far from the knowledge of all humane wisdom, and given authoritie to his Servants, viz. to his Ministers, to guide and govern his Church and Household, by his Word and Discipline, & to every man his work, viz. His Word to husband, and to work in love and do good to all: to further his glorie & kingdom, as he gave the *Vineyard to husbandmen*, viz. The Gospel: and commanded *the Porter to Watch*, viz. His Ministers to watch over the flock: Therefore, he bids both Ministers and people watch; & attend his command in faithfulnes; that so, they waiting in Faith, may receive mercie: So that,

The work of a believing heart and faithful servant here is nothing else, but a daily waiting of the will & pleasure of the Lord, by Faith and patience in love, attending his coming by death and doom.

This Christ often gives in charge, as Luk. 1. 21. Mat. 24. Luk. 12. And this was practised, Act. 14. 14. This Paul saw, and waited for, 2. Tim. 4.

offered, and 2. Cor. 5. *We sigh and groan, desiring to be home; and be with the Lord*; and the Martyrs.

1. For here we have no habitation, but like Pilgrims in tents.

2. For God hath sent us hither a while, to accomplish his Will according to his Word: but our abiding hereafter is eternal; not to build a rest here: or, think our houses shall continue, but to wait on his coming: when we shall have the reward and doom, that lasteth for ever.

We see it in all faithful Servants, how careful they are to have all in a readinesse, when the Master comes home: and the Maid, how doth she sweep, and wash, and sconce, that her Mastres may find all right: but the careless, they sport and ravel, and spend and waste on their Lusts: and when they have done, lye down and sleep, and say, Nay, the Master will be long before he come.

1. And thus it fareth with the secure World, we watch all opportunities but this: When a man hath a great businesse to do, O! how he museth, and thinketh, and studieth night and day; be it suit in Law, or ah other project, or danger upon the event, whereof depends his making or undoing? how doth he neglect no inferiour businesse? He runs and rides, he spares no paines against that day, that he may be provided for good issue

And have we any greater businesse than this? yea! when he hath a sum of monie to pay; how he cares & casts about?

And is not here a great account to make? nay, how do we watch for a fair day in harvest, and ply our time: and yet this great businesse we heed not?

2. Nay, nothing will make us wait on God, but the Crosse: as to the Disciples, Do we watch to get out of the World: or rather, to run farther into it: As it was in the dayes of Noah; so now, nay worse: For now the World is drowned in carelesnesse: witness, our excessive drinkings, and endlesse drunkennesse; our too common trade of usurie, and oppression; our neglect of

the Word, and Sacraments: that we watch nothing, but our lusts, and pleasures: Mammon and our own Wills: and like these waste our Masters goods, and strike our Fellow-servants, and withold a portion from the poor. Will not the Lord of the Church call for a reckoning for these: and if we be taken in these, woe unto us? We know what is the hire of such faithless Servants. We watch the plague to prevent death, but we wait not on God to meet death: we watch the enemies of our Land, that we be not surprized: but we have an enemie within, that will overthrow us: We provide against famine, and yet our selves pine.

Now this watching is not any power in man to preserve himself, but sensible of his own weaknesse to preserve himself, and longing to be with Christ.

1. That we wait in Faith upon the Word of Christ, believing the promise, though we see nothing but miserie; and death, yet expecting life and freedom according to that Word.

2. That we be working in love, and obedient to his Will, not seeking, or serving our own Lusts: even so, as we would have Christ to finde us, when he comes.

3. Truely knowing our own danger, & the strength of the Devil, and the World over us, daily drawing us to forget this day.

That which Christ said, *come*, is, or should be the care of all our Watch.

1. If our love were to Christ, would we not wait for him as the Wife for her Husband, and the Child for the Father?

2. If we knew our danger, we would not sleep, and suffer our House to be broken up.

3. If we believe the nearnesse, or uncertainty of his coming, We would watch better.

For we know not when our Master will come. So that in this we see the reason, viz. The uncertainty of the time of his coming.

1. Th

1. The certainty of his coming, that the Master will return; Death and Doom shall light upon all.

2. That he will come at an unset time, when the World is secure.

3. That none shall escape it.

4. That every one shall be accountant.

No escaping of this day, for as the bailiff, it pursues man though he flee as a Traitor, and having arrested him. Phisicians nor friends: cannot bail him, but he must dye.

When the Scripture speaks of this day, it seems to hasten it, as though it were at hand, even on our necks, as, Dan. 7. 9. 10. And *Paul*, *upon whom the ends of the World are come*. And *Peter*, *The end of all things are at hand, but of that day, knows no man*; *The Father hath put them in his own power*; So that.

The dayes of man are only numbred of God, and the hour of death unknown to man, but he will come when he thinks least thereof.

When they cry, Peace, peace, &c. And yet it cannot belong to any; and for the general day, all the Prophesies of Christ are now fulfilled, as the spreading of Error; and Heresies, Wars, Plagues and Prodigies are now abroad; Faith scarcely found, trade of iniquitie in growth: Love extinct: And if the Gospel be preached through the World, it may be before we parte this place.

1. How fond are they then that will calculate this day: as the Heathen of old, by their Chimick year, and golden number, fifteen thousand years: as also the *Chineans* in *Austins* time: Who said, It should be four hundred years after the Ascension; and Papists by the coming of Anti-Christ; who was to be of the Tribe of *Dan*, and reign three years and a half in *Jerusalem*, and subdue all the World, and then shall the end come; But let God be wise, and all men fools and lyers; for this is not to be known; but waited on in all straits and wants.

1. He will come it may be in the first or second watch or at the dawning.

2. At death, not as thou fanciest: for we would all have him to stay till the dawnings. But attend, and he will come. O! What a day will that be, when thou looks for Life and Wealth, &c. And Death comes and will not stay!

Lest ye be found sleeping.

None so great danger to man, as a sleepie securitie, and mindlessenesse of his own frailtie, and the judgements of God.

Thus *Sodom*, and the Old World, *And so shall the coming of the Son of man be*: Wealth and Riches make secure, as Luk. 12. Pleasures of the flesh makes secure, as *Sodom*: yea, the freedom of the Gospel makes secure, being turned into the flesh: nothing keeps man waking but the Crosse: and thus the World is fallen a sleep, only dreams of these things.

But a waking day will come: when the sound of the Trumpet of the Word sounds in thy heart: or if not, the sound of the last Trumpe, and then happie he, whom the Master shall find waking.

FINIS.

The Preface of Mr. BRIERLY.

I Wot not what quaint humour now of late
To write these numbers, set my Pen agate;
But whil'st my drooping Muse, in sundry fashions
Was drawing Portracts of some private passions,
There was presented, to my troubled thought,
This Worlds wide Sea, which fiercely rag'd & wrought
Thereon Christ's Ship, sore toste with gast did blow,
By Satan rais'd, the same to overthrow.
I much, much longing, e're the Ship should split,
To finde the *Jonah* that did trouble it,
First here at home, did set my self to seek,
And ask my Conscience, if I were not He;
Which, though it shew'd me cause enough, and more,
Yet, not for any message that I bore.
What hurt, if others, to themselves would try,
And each one in his heart, say, Is it I?
That all might joyn their best endeavours more,
Peace to pursue: then they have heretofore.
My flesh presented me, with many wrongs,
Of lots cast on me, by some adverse tongues;
Who preste me much to tell, what Countrey ground
My breeder was, and whither I was bound?
To whom, I say, that I from *Canaan* came:
Of which both coast, and language too, I am:
And would posterity to understand,
I serve the Great GOD, both of Sea and Land;
Or at the least, I do desire to do,
And by his Servants, to be held so too.
Though I must say, In me, there's much out-straying,
And in the untegenerate part, gain-saying.
My Message is for Peace, and unitie,
For fear God's Church, should much in danger'd be.
These are the special, not the only end,
Why on this subject I some speeches spend.

For my intent is too, to keep this glass,
To view my mind hereafter, what it was.
That this against my face, may witness bear,
If I gain-say; what I have written here.
If any say, while fools do undertake it,
A parable seem worse for him that spoke it.
I say, I have been train'd in Christ his School,
So long I trust, I am no wilful fool:
But such a fool, I much desire to be,
As Gods true Wisdom may remain in me.
If he grant that, let men speak on, and spare not;
For I at all, for other wisdom care not.
But to conclude, let some may think it wrong;
I numbers use, not liberty of tongue:
And hold that measures limit one to sore,
I say, if free, I had said little more;
Only expect not here such frame and order;
As in Gay Gardens fram'd in bed and border,
Which through fair Allyes, answering to the eye,
In well proportin'd uniformity.
But some wild Forrest work, or ill fenct fields;
Where grow at random, such as Nature yields.
A Cowslop, Dassadil, perhaps a rush
Sometimes arose; but ne're a Bramble bush.
In fine, a speech, where things at next are set:
As memorie, objects, and occasions met:
Irregular my Muse, hath trac'd the bent
Of such occasions, as still give it vent.
A course by some, but now of late began;
Where those that method want, may row and run.
Professedly, and finde a shelter fit,
To cover wants, and suit a running Wit:
Or ess-bee, or some such little thing,
Which honey bears, and yet without a sting.
The thing as yet, requires to shadow out,
My silly knowledge could not bring about:
But what I thought was needful to be told,
As I am able, I do this unsold.

Of True CHRISTIAN Liberty.

I Was sometime (as theme strictest men)
By some good fellows, teaten'd a Puritan.
How I deserv'd that name, though I'le not say;
Since best men now, must bear that brand away.
But lately (ay me) Grace hath waned cool;
Flesh playing truant out of *Moses* School.
Not through the Liberty that Faith doth give;
But for because, much *Adam* yet doth live:
Which ever and anon, or more or less,
Is turning Gods grace into wantonness.
And now men say, I'm deeply drown'd in Schism;
Retyr'd from Gods grace unto *Grindletonism*:
So that I now, a Liberty do hold,
Which neither Grace, nor Godly Wisdom would.
I grant, how far the Liberty I have,
Is not in God, were better be a Slave:
And further thus, what works of grace I do,
If any are thus weak and slender too:
What wicked ones may think or censure me,
Is (I confesse) a thing doth little move me:
But that Gods Children hardly should conceit me,
Whose precious balaces, I rather wish should beat me.
Thou God forbid, or that my latter age
Should be secluded from thy heritage.
I mean, the fellowship of Saints below,
Which if I want, I whither shall I go.
In some friends lately, I have Strangeness seen,
I once thought, could not possibly have been:
If O my God, this rent from thee arise,
Then smell the savour of a sacrifice:
But if some other Sons of man have done it,
Curst be that sin, which at the first begun it.
But, what are these, which in Gods Church I hear?
These strange conceptions, stind up every where?
Manasses now with *Ephraim* contending,

And *Ephraim* back again, his counter forcer bending:
'Gainst little *Judah*, both of them partaking
Ruben's divisions, great heart-sorrow making.
O let not thus *Christs* seamless Coat be torn,
Or *Sion* travel, and no Child be born:
By that soul sin, which shares with bloody Sword,
This live Childs limbs, accurst before the Lord;
And that hard mother Step-dam judg'd to be,
That can not grieve her son thus mangled see.
But lest I too much from my self should wander,
I freely grant; this is at all no slander.
That once (when time was) I did thus much see,
Which now is almost, out of memory;
To witt, a wonderous beautiful condition,
On that which now is termed new Religion:
By name deliverance, free Justification;
True Liberty, glad tydings of Salvation:
Which may be call'd new too, in some respects,
Of objects, times, and different effects.
As which the Spirit of our mind renews,
Which to *Samaria*, was so joyful news.
New wine, first Love, the Christians sweet beginnings:
Fine gold, rich pearls, the godly Merchant winnings,
Christs yoke made easie, by the spirits oyls,
The Joy of Harvest, or dividing spoils:
Mouthed I then did, or do look to find
Some strange Religion, of another kind,
Then that, wherein I ever have been trained,
Since first, I from my mothers breast was wayned.
For so to do, as I consider well,
Were to make sure work, soon to get to Hell:
But even the same (say I) that hath been taught,
Since God his Gospel, into *England* brought,
Gods very Truth, which that it doth not fit
All ears and seasons, man is faulty yet.
But to be short, then was the time (alass)
I can but only say, That then it was,
I was (I say) more sensible of sin,
And of the danger, it had brought me in.

But shall I now, begin God's love to storie
To me his wretch, and is it for his glorie;
Especially, If I shall there withall,
Shew how his favours on a dung-hill fall;
For though Sun-beams, do draw from flowrie brinks
Sweet smell, yet carrion send forth filthy stinks:
Lord, I confesse much sowre, small increase found
Of fruitful crop, within my barren ground.
O let my soul ne're draw this curse upon her,
Thou can'st not bless her, but with taint of honor:
'Tis only thou, who can'st an answer yield,
Whether I Dung-hill be, or fruitful field:
But if at all, thou ought in me hast sowen,
Bring to perfection, that which in thine owne:
And leave me not (as sin gives cause to doubt)
Among these Virgins, who shall stand without.
Nor what I have, from me in Judgement take,
But me a harvest for thy mercies sake.
I will say on then; what my Conscience tells me,
And clear the truth, since that the case compels me:
The Good I did (I say) seem'd then more slender,
The ill more vile, my Conscience much more tender;
Then now it is: as having felt the smart
Of God's great judgements, with a troubled heart.
Gods Sp'rit (what say I) who now, scarcely know;
If e're I felt it truely, yea, or no;
God's Sp'rit I say, for so as then I thought,
Had to my Soul, such happy tydings brought
Of Gods great mercy, in delivering me,
Who had so long try'd the forbidden Tree:
And thereby plundge me in such deadly danger,
As to Gods Cov'nant almost made me stranger:
That then me thought, I felt his love more free,
Then I before, could it conceive to be.
His love more free, (I say) my self more vile
Then ere before, unless I me beguile:
Then say I, what? Not liberty to sin,
Because of freedom God hath set us in.
So that one may, whoredom and these commit,

And I

And not withstanding, not offend in it.
Nor that the Spirit, so renewes the will,
As quite excludes all motions unto ill,
O Blasphemie! dare any brag of ground,
Wherein there may such ark of grace be found:
Nor of Gods presence, know I ere such sense:
As drives from his, all sin and doubting thence:
So that one would not thereof be beriven,
No not to change it, for the joyes of Heaven:
Nor that the Spirit, doth without the Word,
Unto our Souls sufficient light afford.
Nor that one may, adventure on a sin,
Because God will be glorified therein.
But this I saw, that there's a rest of faith,
Which sets Believers free from hell and death:
That out of us, our health and life is wrought:
That out of us, the fame is to be sought.
That Gods elect, even from their second birth,
Unto their death, are strangers on the earth.
That precious liberty, they thereby win:
How sweet a thing it is to master sin:
How this new Law doth set Believers free,
How Christ his yoke is perfect libertie,
How this can be, that men can part from ill,
When dangerlesse, they may do what they will,
That God sometimes, his presence so reveals:
That for the time, both sin and sorrow vails:
How such shall think that while, be't short or long,
They nev'r shall move, their hill is made so strong:
That more one doth from this degenerate,
The more he falls to pride or worse estate:
How God doth draw, by his sweet cords of love
Souls here below: to live with him above:
Who whiles they see, Gods will is so (o strange)
Their present bless, for greater would not change.
Not but, that they full freedom would require,
But thus to Gods will, linke is their desire.
What power with God, this law of love doth give,
How in his Members, Christ is said to live.

How

How grace doth with a Metamorphose strange:
Deep threatnings into exhortations change.
That th' World, Flesh, Sin; yea, Satan and the rest,
Are for Gods Children sore't to worke the best.
So God for his, good out of ill doth draw,
What's life to God, what's death unto the Law.
How first the Law, doth Man in bondage bring;
How Christ his death hath tane away the sting.
But now of late (as I must needs confesse
To Gods great glory, and my shame no lesse:
I have been through the Tempters subtilties,
Tost with temptations of inconstancie:
Not in respect of our Religions ground,
I ever doubted to be safe and sound.
But in regard of some particulars,
About the which, have been so many jars:
As whether there be any living wight,
Who like to *Gideon*, walking in his might:
Doth sin down right, like *Midian's* host destroy,
Whose heart God fills with such continual joy:
In his great love, such strength against their sin;
That faith in them, hath long unshaken been.
In which his love, their souls are so set free,
As they therein can walk at liberty.
Such as that sin, can neither break their peace,
Nor upright walking, confidence increase.
This hight of Grace, do so exceed my skill,
I needs must say, that title it who will:
For mine own part, I utterly disclaim it;
I mean the having, not the will to gain it:
No, not the will to gain it, so I say;
Wherein I trust, I go not far astray:
For sure I am, if faith were firmly there;
It Lyon like, the limbs of sin would tear:
More faith, more love, the furer is the knot:
Yea, such a one, as sin dissolveth not:
But rather shrinks to nearly to approach
The Mine of faith, its copper coyn to broach:
Or if it do, its but as though a rush,

Gainst

Gainst shining shields, his pricks should proudly push.
But wo is me, how should I frame my tongue,
That some men here, should not conceive me wrong:
I do not I, thrusth newes of such a state,
Where blocks of sin ly not in graces gate.
But that his heart's more safe, that's better guarded;
That fortress surer, which is strongly warded.
Faith is a fortress, Love lyes strong within
To keep the hold, lest Foes should enter in:
When Gods bright cloud his Temple doth fulfil,
Leese room I trow, remains therein for ill:
The Bridegrooms presence, whiles the same doth last,
Workes joy and cheer, men need not then to fast:
Though slender shot, doth cause the Fool to fall,
Canons scarce make sign on the Castle-wall:
The Assailants strength, the Objects weakness do
Ever contrare, to make a deadly blow.
This is the cause, why tender flesh by dint
Of sturdy steel, receives so deep a print:
And here especially, it must be so;
Where th'ones strength doth, from th'other weakness
Like mushroms, which from barrenest of soyl, (grow:
Doth suck his sap, and filthy liquor boyl.
And if you think, whiles Faith stands firmly sound,
Yet sin that while, can strike as deep a wound,
As where its weak: you speak things quite contrary,
And so affirm impossibility:
Indeed I grant most men coin such a Faith,
As may of sin abide the better breath,
And not be sick; but such a Faith say I
Will with his Master live, and with him dye.
So then such Faith my soul desireth not
As is a Poyson, but an Antidot:
Not such as flesh might freely sin as much
As it desires, and conscience feel no truth:
But a perfume which casts such smells behind it,
As soul, as made us cannot once abide it:
Such as prevents that sin, can bring no smart,
For that it first so purifies the heart:

And though this life afford it not in prime,
The less it is, the more the fault is mine:
And who imagins sin and this agreeing,
Feigns a new Nation never yet in being:
Yet is it true, that our Salvations ground,
Rests not herein, what good in us is found
But in another, higher seat doth lie,
Which makes our works but underlings to it:
Hereof it comes that our Divines well say,
(Which words Lewd men may wrest another way)
That if from works, or more, or less, thou thesure
Thy certainty, thou heapest copper treasure:
Since God in Christ before all times and place,
By His Decree, determined our case,
Not from the good that we should after do,
But of free choice ordaining us thereto.
Then make not that a cause which is the effect,
Of Gods dear love in them, He doth elect:
But whoso draws from Faith by true deference,
The Pedegree of Works as consequence,
May thereby judge if no such fruits appear,
That sound assurance is in no wayes there.
For good and ill trees by their fruits are known,
And fruitful seed will spring, where it is sown.
So when I say, I wish in God his love,
Such confidence, as sin might not remove:
My meaning is, I wish a faith so stable,
As t'enter therein, sin might not be able
Or if it did, yet hope should not be lost,
But hid in him, whom it so dearly cost.
As in that case, when Sin and Law is over,
This were I trow the next way to recover:
Nor would this cause Gods goodness to despise:
But in new life still more and more to rise.
Unless Corruption do abuse the same:
Which if it do, yet grace is not to blame.
And 'tis a soth true, that Unbelief is Mother
Of every sin, adulteries, thefts and other:
By which is writ, the sins of graceless men,

With

With Diamond point, and with an Iron pen;
For Conscience Paper is, Ink unbelief;
Th'affections Pen man, whereof Will is chief,
So then lewd life, and true faith are no kin.

For Christ is not the Minister of sin,
Nor yet doth freedom, preaching in such minds,
As that sweet Doctrine fitted for it findes;
By its own kind, abroad such bastards set,
More than doth Nature monstrous shapes beget:
But if this new cloath wider make the rent,
It only falls out so by accident:
As when it meeteth with an hardned heart,
Which wholesome food to poyson will convert;
As oft it doth too (I confesse) yet so:
As that the Law of other sort makes moe:
I mean of Hypocrites, who while they hear
The hideous thundrings, of the same through fear;
Worke with a vengeance, till their backs do break;
Wishing mean while, their wrath on God to wreak;
Who still (think they) most like a cruel Master,
Layes on more load, and bids them worke the faster.
Yea gathering ever, where he hath not straven;
And heaping profit, where he hath not sown.
These when they see, the Law no mean, not measure,
Doth hold in loading, then they take more leasure;
And having not the Son, to set them free,
Are tyr'd at length, break out at liberty;
And so a freedom, of their own they have;
But such a liberty, as God nev'r gave.
Whereout off too springs th'Atheist fil by swine;
The carnal Protestant or Libertine:
Or else such Hypocrites, as still make sure,
They take no peace, but what they may indure;
Gaining like peace, by that their formal walking,
As doth the Fowler get, by Fowlers stalking;
Much like the Crabs, their eye sight one way bending,
The whiles their footsteps are another tending;
Whereby it falls out, that these counterfeits,
Are of all other seldom see in Straits.

Whiles

Whiles formal walking keeps them flesh & bone,
From being broken on the Corner-stone:
A cause, why Harlots, place in heaven find,
Before that worke proud Pharisaick kind.
As for the Law, this ground of Faith it gaineth,
That graceless men, it civilly restraineth;
At least, until some exigent beside,
Such as it said; and make them turn aside.
Then what wayes best, for thee who art a gleaner,
To make thy God herein the greatest gainer.
Since that most like, as in our Statute Law,
Out of the yoke, lewd men their necks can draw:
By this or that exception; or pretence,
Or otherwise, by wresting of the sense;
And that in our Experience every day,
Those words prove true, that Christ himself did say,
We pipe to you, yet you no measure keep;
We mourn to you, and yet you do not weep.
'Tis not (alace,) in offering oyl, though fountains;
Nor though all thine, were sheep upon the Mountains;
Nor that thou dost thy Neighbour sorrows grieve,
Nor yet the poor with all thy goods relieve.
'Tis not in this, nor that corruption killing;
No, nor in Rivers of salt tears distilling.
'Tis not thy foot, from outward evil a turning,
Nor yet thy body given to the burning.
It neither is in this, or that mans teaching,
Nor is it in the Law, or Gospels preaching.
No, no, 'tis not in him, that wills or runs;
But in Gods mercy, which treats no sones.
Yea, Lord, it is thy Spirits mind that blows,
Which none can tell, from whence or whither goes.
But saith one (for so I hear one say)
I thought at length, these fellows would display
What minds they bear, reposing in such wise
Themselves in God, the means they do despise.
O God forbid (alace,) let not one brother
Such eager censures lay upon another.
The means I [illegible] whereby

God

God saves his Children ordinarily:
Nay, th'only way, wherein all Gods elect,
His saving Grace, and blessing can expect.
Nay, who neglects much more who it contemns,
Gods Ordinance, for his soules health condemns.
Yea, 'tis in brief, Gods worthy Instrument:
Us'd in his hand, his Children to prevent.
Yet he offends not, who more praises puts
Upon the workman: then the axe that cuts.
Nor is his tool the worse: Nay who contends
For workmanship, the tool therewith commends:
Like th'Orator, who whiles of kin doth raise
Himself, the whiles he Eloquence doth praise.
For he who saith, that God alone doth all,
Makes not men dead stones in the living wall.
Yet this in reverence, we must all confesse;
What good in us is found, best more or less,
Is of the Spirit, which like sap even flows
From out the root, even to the utmost boughts;
It self transforming into diverse actions,
As numbers do, into their several fractions:
Nay, rather like, the sap within the tree
Which grows both branch, and bud, and fruit to be:
Yea, and leaves also: for 'tis nothing else,
But sap which runs through Natures secret cells,
Into the tender tops, it self conveying:
It's sap, green liquor, more and more, conveying:
Till it to leaves, and fruits, from whence it lyes,
In sundry sorts, and shapes diversifies:
Where Nature taking time by the warm Sun,
Frames and concocts it, till the work be done:
When as, by wondrous workmanship we see,
It turn'd from sap to leafe, and bud and tree:
Being in hardness, fashion, colour, taste
Transform'd, and in new mould and manner cast:
And so is called by another Name,
Then meerly sap, whereof at first it came:
Yet is it of none other Nature made,
Then that whereof, it first beginning had.

Even so, the Spirit : is the root and ground
Of all the Good, that is in any found.
As for example, into thy froward Will
Flowes God, and doth its hollow cisterns fill;
Whereby such sweetness to thy soul it sendeth,
As to its lure full busily it bendeth.
Like-wise he doth, invest thy inward sight,
And fill thy understanding part with light;
With these much like, the moon making thee shine
With borrowed light, which yet he counteth thine.
Lord, is it so, that we so base and vile,
Shall with thy beautie be adorn'd the while.
Shal thy life streams from out our bellies pour;
And yet for all that, be accounted our.
Wilt thou bestow both wine and milk, yet say,
That it is bought, though we have nought to pay?
Then Lord, so do, let me right beautious be
Through thine own beauty, which thou sets on me.
My Soul into the wilderness allure;
Speak kindly there, and it to me assure
My Fathers house: O cause me to forsake,
That thou mayst to me greater pleasure take:
Yea, be't so Lord (as spake the Mother Maid)
So be it Lord, to us as thou hast said.
Then ours shall be the joy, and endlesse blesse,
As thine the Kingdom, power and glory is.

But to return, me thinks, it should be best,
For winning Souls in Christ, his rule to rest:
Who meeting one, that needs would Heaven get
By his good-works, a combrous task himset.
Now of this sort, all unregenerate be;
Who Christ his blood, their ransome doth not see:
For having not that endlesse blessed Store,
Which, whoso hath, is rich for evermore.
They of their works, will needs a present bring,
Such as may gain the favour of the King:
Which whiles they strive at, with a bended back
Still, still they strive, and still they strength do lack;
And thus must needs, to exigent them drive,

Who

Who that in vain, against the stream, do strive
For strugling till, they see that what's amiss:
More than the other infinitely is:
Mean while, Gods Trumpet, sounding in their ears
Blasts of amazement, horror, blood, and fears:
Then Clouds of wrath begin to boyl and brighten,
And thundering Canons, in the Conscience lighten:
Their high topt Mount doth smoake, and quake, and
The Rocks do rent, & into splinters shiver: (quiven,
And were't not that, sometimes a small still voice,
Doth cause a stand, the Soul her sayles would hoyse,
And into Straits, of deep despair streight run her;
Crying to Rocks, and Hills to fall upon her,
Yet must I grant, a lower sail doth carry:
Go smoothly on, and times and tydes do tarry:
Dancing full deffy, in a merry gale,
With wind and weather, to the black Prince hall.
But of these paths, its difficult I say:
Which a man takes at turning of the way.
Whether towards the cape good hope aright,
Or terrors tide, or senseless sound he light.
And where before I say the Law doth drive
Those from self trust, who for performance strive:
It's only objectively that I mean,
After the letter and the outward strain:
Even so far forth, I say, as means can go,
In such like working, and no more but so:
For 'tis God's proper work, the soul to waken
It's he that hath the Conscience tardy taken.
But what need is there thus Apologize,
For who thinks I the work-master despise.
When I say this or that, the means effecteth,
Though it be never named who directeth;
For men will think my meaning to be this,
Gods Wards the Tool, himself the Work-man is:
Let none *è contra* then (whiles thus I praise,
God all as worker) thence conclusion raise.
I utterly the means thereby exclude,
Nay wish they should not past their place intrude.

Yet true it is, they oftime so do.
Through our default, not by their nature too:
Men there is towards Papistry much bending,
Beginning their Devotion there, and ending:
And that's more danger as I understand,
Than doubt of leaning on the other hand:
Yet this I say, that who excludeth either,
Disjoyneth those which God hath linkt together.
Yet do I wish man would in any case,
Give both of these their due and proper place:
And let who fear (when as they hear some say)
That God in working bears the praise away.
Lest men thereby secure of means should grow:
Beware, lest they to far on left hand go:
By giving so much to the outward deed,
As they thereby, meer Formalists may breed.
If men here in an equal hand would carry:
None need about this point so much to vary.
For *Paul* but plants, *Apollos* he doth water:
But God alone yields both the work and matter.
And in this race men bend their bodies whole,
And stir their lumps, and look at God the Goale.
It's read in Wars, some Nations set before them:
Their chiefest Virgins, to shew valour for them.
The Crown of Life, puts much more life within,
And makes man strive, Immortal prize to win.
I mean this Crown, but as it man respecteth:
Not as it back to God again reflecteth.
And yet there is a motive more than this,
Which not by Nature, explicable is.
And yet no dream, no fancie, nor temptation,
Nor to be call'd in scorn New Revelation:
Which as I take it on me to expresse it:
So 'tis most true, I cannot it: confesse it:
Nor do hereby boast my self to know it,
But see I am, some of Gods Children do it:
If any know it not, yet scoff it so,
Let him before God answer thereunto:
But those that do, say what they list, and spare not:

For

For well I hope, that scoff at it they dare not.
But whither run I, all I have to say;
Is that Gods Word affordeth us the way.
For winning souls, who first for sturdy Rocks,
A hammer hath for sin and Satans locks:
A powerful key with many wondrous wardes,
From which no time, nor place so secret guardes.
For every sickness, Medicines sweet affording;
To every person, and degree according.
Not only so, but teacheth to apply;
And giveth reasons, when, and where and why;
As bidding us not grieve, whom God would glad:
Nor strengthen them, whom he would have be sad.
As Reasons serve, rebuke, exhort, reprove:
And all these with long-suffering, and with love:
Yea, warn the wicked of his wicked way,
On mourning Souls, some balme of Gilead lay.
With many other such like rules: yet this
May be a thing too, which belonging is:
And that is Christian Wisdom, to discern
The proper state of those who are to learn.
Whether wild fallow, that needs plowing up;
Or gapeing dry, that showrs of grace would sup:
Like skilful cooks in season to prepare,
And each Stomack, wholesome fitting fare.
I would not be mistaken here, as though
My meaning were, so deep in others bow
To draw: as that I here presume to lay
A Platform to direct our Preachers way.
No, no, let none once such intention dream:
If any do, I speak it not to them.
My meaning only is to manifest,
What I do hold in this, as in the rest.
I hold it fit, that each one fitted be,
As to his need, and want do best agree:
Which being difficult to discern,
(Those needing most, who least desire to learn)
Teachers must crave Gods spirit so to finde it,
For in their own case, hearers oft are blinded.

Thinki

Thinking they knew enough, we wish more still,
Then can be kept subjected to their Will:
Or comforts to their hardned hearts applying,
Else loading Conscience, that's already lying:
The first (I needs must say) is oftner seen;
For in the latter, few to blame have been:
Most hearers being such, whose wounds do fester:
Needing sharp corsives, more than healing plaister:
And holy things must not be cast to Dogs,
Nor precious gold, before such angry Hoggs.
For though these Halcion dayes, which God hath sent:
Men may the Churches orderly frequent,
And so be formal: th'unassailed Senses
Blinded, and guld, with Satans sly pretences:
The strong man arm'd, in peace possession keeping,
Tryals not rousing yet the dog that's sleeping.
Yet sure full many, who the means thus use:
Do not forthwith, God for their portion chuse.
But rather in the Closet of their Hearts:
With Sin and Satan, secretly take parts!
Yea all that live in unregenerate state:
Do God his truth, and Children deadly hate:
Whom if they could but at a dead lift see:
On God himself they would revenged be.
Who being so to that they love so dear:
They cannot choose, but needs his Force must fear:
Knowing, if He live, they are sure to smart,
For that from which, they are so loath to part:
Whose forc'd good works, though he regardeth not.
Those dear earn'd goods, that one a stone are got.
Yet are they turn'd through his ov'r ruling hand,
For him and his, in right good stead to stand.
To make his power known, and shall to th'ire,
Hewers of wood, and water bearers bee.

But to return, most hearers being now:
Such as the truth in, words at least allow.
Yet wanting vigour, in the inward part:
Gods graces into wantonness convert:
Yea Gods dear Children, which regenerate be;

(So

(So far as carnal) are not herein free.
For Wanton flesh soon taking heart at grasse,
The soul bewitcheth with her whorish face;
And saith, since Christs robes on man, nev'r fear it;
Thou'rt safe enough, though slovenly thou weare it.
It's meet, the hammer of the Word should wound;
The Laws loud Trumpet, much and often found
To such hard hearts: for it's at all no wrong;
Since Law and Works of right to them belong:
At least so far forth, as they carnal be,
Or not ingraft in Christ, the living Tree:
And so works taught them, in another kind:
Than those that are of a more freer mind:
At least, until it bring their brazen face,
And iron sinnew into other case:
For there's difference, and a main one too:
'Twixt works that carnal, and regenerate do:
So do the Governments, that they are under,
Differ as far, as heav'n and earth is sunder.
Th'one under grace, things good and well do act;
Th'other bond slaves, rest with the outward fact.
Yet is the first far nobler Government,
Harmonious, and full of sweet content:
As which doth here, with noblest minds accord,
How much more fitting for the noblest Lord.
Especially, since where man cannot look,
He ope'ns and reads it in the heart-seal'd Book.
It's this, no doubt, which shall for ever be
The Saints Companion, through Eternity.
This golden Rule, which to be wished were,
In stead of all Laws, might be Ruler here.
And no discouragement to Princes tho,
Whose Rule were nearest to Gods order so.
Then should long sufferance sweetly make supply,
To friend or foe, to any Injurie.
If Injurie at all amongst so many,
Graces of Love, there could be offer'd any:
Which reaches foes, for a regenerate state:
To friends and foes, its goodness will impart.

It's general unto Christians in their way:
And unto foes, to win them if they may.
Which may be so, yet wickednes and sin
Through indulgence, men though not fostered in.
(For evermore, he loves his friend most dear,
Who least can with his faults and frayings bear.)
This is that love, which from good conscience springs
And a pure heart, like to the heavenly Kings:
Who is loves fount, pure, infinite divine,
Who sends his sun, on good and bad to shine.
Then would be pouring out abundantly,
To other men, as God had pour'd to thee,
Yea far beyond ability, & will:
As large as is the light, that all doth fil.
Then would be no envying one another,
Nor lifting up our self above our brother.
Nor yet disdain with th'elder son to see,
The younger in his Fathers grace to be.
No though the while, his brothers feast did lothe,
Sowre herbs instead of dainties he should taste.
No contumelious, nor opprobrious words:
Which wound the heart, more deep than piercing swords.
No seeking for our private wants supply,
Letting our Countreyes, and our neighbours lye.
No Practices, no bitternes, no hate
Gainst private persons, or the publick state:
No ill surmise allow'd to friend or foes,
Without a tryed and a grounded cause.
No prejudice, against a deadly teacher,
Nor fear of words, wrong wrested from the Preacher,
No base hunting after higher places,
Nor no disdaining men of meaner graces,
No soul rejoycing, in committing sin,
But Gods sweet favour, and good conscience in.
No wrong invasions, nor no hateful jarring:
No disobedience, nor no cause of warring:
Nor any thing, which might a hinderance be,
To sweet concordance, and firm amity.
Save that perhaps our conscience would not reach,

To guide us what's most fit to do in each.
But if the judgement were inlightned too
Accordingly, then were no more a-do.
But sweet content, a life of joy and mirth;
And in a word, a Heaven upon the earth.
A goodly golden Common-weal to see,
Through love each others Lord, and Man to be.
But since not had on earth, God hath ev'n here,
The better our Infirmities to bear,
Full well provided Common-wealths and States;
Masters and Servants, Subjects, Magistrates.
Such men as may, the sword of Justice draw,
Wrongs to redress, and keep lewd men in aw.
With other sundry means to end the strife,
And difficulties of this present life:
Which all are Rudiments, and helps to lead
Towards that life, where none of these shall need.
Without the which who could remain an hour.
But violence would life and goods devour
Which shews how much, we here estranged be,
From that perfection of Eternitie.
I learn it thus, since most here, if not all,
Is violent, so not perpetual
At least so far, as God doth not reduce,
And recreat it: for his nearer use.
Which I confesse, the more that he shall do,
The less corruption it is subject to.
As being brought to that sweet calm and peace,
The very Center of all happinesse.
Yea spiritual made, which how much more they be,
With this his nature, nearer they agree.
For even these, our Massie bodies shall,
Again be raisd bodies spiritual.
Yet so, as they must holy be and pure;
For otherwise, he can them never indure.
Hereof he natures, goodly order set;
As shaddow (though but of a portion yet)
In this that actions, natural we see;
Furthest from violent coaction be:

Where

Wherein the Creature, doth it self intend,
Towards that calm, and uncreated end.
In which fair Book, are plainly manifested,
Gods power and purpose, towards man regressed.
Who such a stamp, on silly man can frame,
Like to himself, I do not say the same:
For his pure Essence, Infinite in blesse,
To Creatures incommunicable is.
Two Infinits there cannot be for letting:
And bounds and limits, each to other setting.
So Creatures he, out of himself createth,
Whiles he his working, outwardly dilateth;
Outward, I say dilateth, for within,
The Trinity, hath each to others been
Eternally: most lesles of destraction,
In some serene, calm, pure, perpetual action.
Without all motion, change or alteration:
Which is far otherwise in this Creation.
Which made of nothing, daily doth intend
Towards a Period, and a final end.
And would accomplish it, save that this power,
Upholds the former, and matters every hour:
For this our world is but the younger brother,
So call'd by some a shadow of the other;
That spiritual, and immaterial He,
The second Person in the Trinity:
And hath a temper, said to be compound,
Of parts in nature quite contrary found;
A cause yet too why creatures it produceth,
Of sundry shapes, and for so diverse uses:
For, God forbid, I should in any case,
Once seem Gods Works and Creatures to debase.
The least of whom that live the heavens under,
Than they have parts, contain more cause of wonder;
But thus considered, as we them compare,
With their Creator, so they nothing are.
Who all their parts creats, and frames and joyns,
Whose least parts bigger than the other loyns;
In whose wide womb all creatures lye unmolded,

Before all times; unsearchably unfolded:
Whose spiritual nature is without exception,
Most infinite in Goodness and Perfection:
The very Heaven of a blessed Soul,
(Though I a place grant too above the Pool)
These things to creatures, never can agree:
Which only spiritual in a measure be.
And circumscript, subject to time and place:
Motions, exposes, changes, and disgrace
By Nature; (save as it is said before)
As to perfection, God shall them restore;
Which shall be once, when they are purified:
And spiritual made: their nature rectified:
Extract into a quintescence so pure:
As meer created Natures can indure.
Lessons hereof, some Artists seem to spell
By Nature: as in Mathematicks skill.
Who (void of Rules, in th'abstract) through defect;
Place its perfection in the Intellect.
As that which is more spiritually intent:
And so by consequence, more excellent.
For spirits do all bodies far exceed;
As forms above their matter, have their meed.
I do not say, with some all spirits be
No substances, but meer quality:
But this I say, These are so near of kin,
That with one name, they sometimes named been.
And what in us, but quality men call,
In our Creator is essential:
From whose pure Fountain, Streams still overflow
To Creatures, as from head springs Rivulets do.
Love, patience, meekness, peace, and righteousness,
Joy, wisdom, pittie, truth and holiness.
No marvel then, though Angels are so fond,
Down these clear Streams, of Gods pure pleasure to sound
And bathe it self with sweetest delectation:
Re-sold thereto by wondrous transmutation:
Re-sold I say, like th'air which some conclude,
Those cold moist concaves of the Earth include:

Till in that Kingdom having long conversed:
It's turn'd to water, and in springs dispersed:
Made fellow riv'let, with the rest to be:
To run along in one fraternitie.
Or (if it fitter seem) like clouds of water,
From which the Sun, extracting subtil matter,
Changeth them peice-male, till the whole dilated,
Be into the air, in time evaporated:
The aires kind kinsman, 'twixt it self and water:
Becoming so, a partial Moderator.
Thus doth the Soul, most truly undergo,
Both generation, and corruption so:
Though not for substance, yet for quality:
Till in Gods Image it invested be.
The rather when, this body too is made:
To the pure soul then subordinate:
Like those in *Lake*, who bidden go, did run;
Do this, and it was incontinently done:
For bodies once, their Souls must fitly suite,
It's pure designe, better to execute:
While both full blest, eternally shall run,
Down those life Streams, till Gods good will be done.
And as his Will is evermore a doing.
So shall that stream be evermore a flowing:
They needless of nourishment, herein for thriving,
As water is not down the Channel driving.
Or as the Tree, which doth by Nature grow,
Bears fruit and blossomes, though none bid it so:
Which Kingdom here is actually begun,
So soon as one by faith is made a Son.
And as the Soul, within the body lives,
And thereunto, both life and motion gives,
So doth Gods Spirit, the soul therein abiding,
With endless pleasures and delight it giving:
Wherein the lesser violence doth rest;
Nearer men are to happiness indeed.
As liker to the purest Nature, which
In all compleatness of perfections rich:
Who needs no labour, nor no motion make.

For any busines he doth undertake?
But is an Eye, a Hand, a Tongue and Ear,
On all occasions, when he list, and where?
Yea is that Ear, that at one Instant hears,
Within, without, and far beyond the Sphears?
That Eye which doth most infinitely see,
What's past, what's present, what shall ever be.
A powerful hand (where e're he list to shew it)
To hurt or help, and when he list can do it.
That Wisdom deep, that understanding might,
To whom all Secrets, and all hearts are light.
That will which is a work, and when it listeth,
No Creature in the Heavens, nor earth resisteth:
That Providence, which with one act doth guide,
What shall for all Eternitie betide:
That Sinnowie love, which in embraceing Arms
Claips all his Creatures, and them sweetly warmes.
And in a word, that good without defection,
Which is incapable of Imperfection.
How can that Soul then, but most blessed be,
Who bears a part in this sweet Harmonie.
So far as Creatures can in any wise,
With this their great Creator sympathize?
This is that Ocean of Immortal Bless,
Wherein the blest Soul sweetly swallowed is;
Born and contained, for 'tis more right to say,
That rather it contains, and bears than they.
That River pure, from Paradise that's flowing:
On whose green Banks, the Tree of life is growing.
With monthly fruit, with leaves that never fail;
All sicknesses, and maladies to heal;
That chearful, fresh, and everlasting spring:
Which limitless, endless, boundless joyes do bring:
Pure light, where birds of Paradise are skirming:
Clear Streams, where fishes numberless are swiming:
Fresh Floods, whose Channels, love is ever filling:
Their blessed body, through whose veins distilling.
O Sacred Mount, where love do build her nest!
O VVorlds of Immortality and rest!

VVhen shall my soul once and for ever be
VVholly possest, and swallowed up of thee;
Of thee the harbour of all happinesse,
The Sea of comfort, Son of Righteousnesse:
Of thee who art the life, the light, the love,
Of those celestial Citizens above.
Of thee, whose face, makes Saints and Angels sing?
So as therewith, the heavenly voults do ring.
Here (by the way) consider if there were:
Some tasts (as why not) of such comforts here.
VVhether it might not, cause the heart to see,
Some taken up, with that sweet melodie.
As mourning now, were to the Soul a task:
As far more fitter to give thanks, than ask.
(As th'one of these, quite voyd of th'other be not:
How ever men, sometimes in that case see not)
How ever to, mourning (I must confesse)
More suits this life, and mans great wretchednesse.
I dare not then (where I can sometimes finde,
Men lesse to craving, more to thanks inclin'd)
But think, they thus do, as then taken up,
VVith Gods bright face, and pleasures of his cup.
For though that flesh, may counterfeit a joy:
That proveth not Gods Children for a toy.
For its apparent, that such cases are;
(As both experience, and Gods VVord declare)
VVhereof example, *David's* Psalms display,
In many a sonner, and melodious lay.
VVhen thanks and joy, as prompt and kindly be,
As are requests and moans in miserie:
And tell me then, whose lot it is to see:
That which to most men, is a mysterie.
I mean whose soul a load of sin doth presse:
Much like a Mountain, for it weighs no lesse.
The Lord discovering by a wondrous light,
To thy wrackt Conscience, such a gastly sight,
As makes thy heart to quake, thy bones to quiver,
Thy flesh to fail, and scorcheth up thy liver,
So as thy self, art to thy own self seeming,

Alost damn'd devil in thy own esteeming.
Unworthy being, food, bread, life, that for,
Hate to thy sin; thy soul thou dost abhor.
Tell me how then, In such a case can frame,
T'agree thy heart and tongue to praise Gods Name:
Whether thanksgiving to such a time as this;
Of prayers or groanings, more agreeing is.
If thou in this case, blames not groans and prayers;
Nor wilt if others, much, much thanks in theirs.
Since it is like, there was a time before,
When they were less in thanks, in groanings more.
I rather think, them nearer God to be;
Unless their carriage shew the contrary:
Not judging they omit sins, to confesse:
Because they see their own much holiness.
But if their joy now is, or e're was true:
There hath or will come times, wherein to rew.
In fine suppose, thy hearts with child of praise:
To Gods Name here, thou now begins those layes:
Yea that celestial and melodious song;
Which to the Heavens more properly belong:
And feeling in thy self a reason why,
Thou art thus moved to this melody;
And no more plain a token can there be,
Of Gods true grace and thy felicitie.
For who his friend with thankfulness can greet,
For that whereof, he never felt the sweet:
Which grace of God is hardest there to finde,
In my conceit, of any other kind.
At least wise, for my self, I'le not deny;
This in my own self, I can least espy,
I mean, I can most hardly come to know,
If e're I truly gave God thanks or no:
Reasons whereof, are these (as I conceive)
We love our selves well, we would still receive.
Were our thirst kindly, we are thirsty land;
We never love, to look on empty hand.
Our flesh is lusty, and our souls are lank,
So that we have no hearts at all to thank.

But to returne, to do Gods pleasure, is,
Of Gods dear Saints, the happinesse and blesse:
No other thing, but instruments to be,
In our Gods hand, his Name to glorifie.
In which his will, blest soules for ever biding,
In that calm road, to watch his ebb and tyding:
And therewithall (or in or out the bay)
With sweet breath'd sighs of love, wing away.
What course the Current of Gods pleasure runs,
Which is that very liberty of Sons
Imparted to them, not by verbal telling:
Nor labored out, as Words are done by spelling:
But secretly, th'anointing doth convey
Into their hearts, to will, to do and say.
Yea that anointing, which without all measure,
Remains in him, who is the very treasure:
From head to members, still it self conveying;
As head springs do in thousand Channels straying:
Or as in Organs, one self breath fulfills,
Proportionally, the great and little quills:
Causing the lesse, as well as bigger speak;
And in each time, in order silence break:
So doth Gods Spirit, which is his very love,
Whereby he loves himself, and his doth move,
Towards himself (which too his working power
And doth before, at Sea and Land devour,
Laying the mountains and the valleys plain,
That nothing might Gods Childrens wills restrain)
Cause men within the living stock to thrive,
Or move, as do great wheels the lesser drive:
So that this will is Gods primarilie,
Yea, even mans too in a next degree;
As fully as his eating, drinking, sleeping,
Standing, or walking, health or harbor keeping.
For who gives power these things to will or do?
The very same that gives the other too.
O happie grafts, who thus transformed be,
Into the nature of this living Tree;
Whose leaves are ever bourning and green;

And roots fast fixt, the fluid streams between.
You Demy-gods, who to this Mount can say,
Pluck up thy self and plant thee in the sea:
Whose wills from Gods, receiving still their bent,
May in a sorte be call'd Omnipotent:
At least, so far as by his Spirit ye
Are set a Work, his instruments to be.
Though here in measure, after to fulfill,
In perfectnesse the pleasure of his will:
Who, from the hot breath of Gods spirit bear
Tydings of joy, alarums oft of fear:
The great Kings Heralds now proclaiming pittie,
Anone for sin, destruction of a Citie.
Whose souls down deep in Gods sweet secrets dive,
As fish in wholesome streams play, live, and thrive:
Whose sure presages, (oracles say I)
Gods light reveals, his power doth ratifie.
Dear messengers whom God doth oft imploy,
To kill and quicken, plant and to destroy:
Whose fatal Judgement justly to come under,
Is to be Butt, for Gods bright bolt and thunder.
O let me Anchor underneath your Lee;
But ne'r spread ensignes of an enemie.
Now Gods will thus reveal'd is term'd commanding,
So call'd (as seems) for our weak understanding:
At least wise as commandment doth imply,
Unaptness, or inflexibility.
Which though by Angels done, and out of hand,
Yet as but can, with Angels Nature stand,
Whose absolutest Actions, ne'r are such;
As to approach an uncreated pitch.
Yet is me thinks, life to a free concurring,
Of Stream with Stream, mov'd by the Fountains stir-(ring:
Always remembring, that within the head,
Lyes all the life, that's in the members spread.
Yea Christ himself, when once he hath put down
Authority and Power, shall yield the Crown
To God the Father: that the Deity
May all in all his dear lov'd Members be.

Authority and Power, thus much imporing;
By Law and Ordinance, a force't extorting,
And thus Christs Prayer, for his is verifi'de
That he in them, and they in him abide,
Who doth both will, speak, think, and live, and move
In every soul unite to him in Love:
Like as the Soul, still in the bodies seates;
Its executions outwardly dispences.
Thus God doth use to execute his will,
In such (I say) as he vouchsaves to fill;
Though he such Organs, needeth near a deal!
But all is done, for silly mans avail:
Needs not (I say) who to himself is store,
Of all rich Treasures, as is said before.
Yet by a new and living way found out,
Better to bring his blessedness about:
That he might man, his late lost treasure win;
His Jemm, House, Temple, to delight him in.
He bowes his heart by love from him to draw;
What never could be wrung out by the Law.
Could not (I say) in reverence be it spoken
For by Gods Power his will is never broken;
So be obtain'd, till from himself first shedding
His love: He set a second love a breeding.
For such is Man, for frowardness and teen:
As some crab'd, dogged curr, that I have seen:
Which you may take: and all to beat and bang him,
To make him stoop, and you shall sooner hang him.
Who with the Marigould shuts 'gainst a storm:
But ope's at-large, when beams of grace shine warm.
This way God deals and takes delight in this,
That thus in him his spouse delighted is:
Like a most kind and tender hearted Lover,
Who his own dear hearts joy, and grief, doth suffer:
Or Friend on whom, his friends content rebounding,
Is to his heart, a double joy refounding.
As of a well mov'd lute, the trembling strings,
Unto a well mov'd ears, sweet murmurings:
Or as two souls, by ligaments from either,

Within

Within one body, were unite together.
Thus well the Father with his soon agrees;
And thus the Son partakes his qualities.
Yet here but in a measure I confess,
For we are here but in a wilderness;
Where penurie of bread and water wring us,
Where foes assault, and fiery serpents sting us.
Where lusting thoughts, from *Egypt* store defile us,
Where *Midianites* entrapping snares beguile us.
Our health more resting (for our Faith is small)
That we are known, then that we know at all,
For were it full, our joy would be so strong,
This mortal life could not continue long.
But here the best, do but in little measure,
Enjoy that rich inestimable treasure;
As Vessels that contain, not past their bearing;
Or bodies that endure, not past their wearing;
Though I confesse a difference of degree,
Is here as well, as shall hereafter be:
Some newly born, and in the Mothers lap;
VVhich skill no more, than sweetness of the pap.
VVho (save in their desires) do quite disclaim
All hopes of Sonship, to belong to them:
VVhose hate to sin, is yet so wondrous fore:
Then yield to it, they 'd rather dye before.
Some in the vigour of their youthful prime
Suffer and do, by entercourse of time;
Now soy'ld (their Arms, not closely clasping on)
Yet Victors in the spiritual fight anon.
Some Fathers grown both circumspect and wise,
In spiritual combats through long exercise;
By constant walking in a godly way,
Able for God, both much to do and say;
For though our deeds do nothing add nor minish
To God, nor to what Christ (not we) could finish;
Yet, that it may be better manifested,
That this life bread is thorowly digested;
It looked for that it the eaters drive,
In courage, strength, and manly acts to thrive.

Fo

For sweet it is ones heritage to see,
But sweeter far to feel it so to be.
Now here through sanctitie we entrance make:
Yea, sound possession of Gods kingdom take.
Our God being like some wondrous loving Father,
Who chooseing an adopted Son, the rather
To let his Son his minde the better know,
That all is his, and that he means it so:
Not only by his writings doth convey,
Or state him in his livings all he may:
That he far off in other Countreys being,
Might feed his hopes, by seals and writings seeing,
But gives him leave, and freely bids him come:
And in his life-time makes his house his home:
Allowing him his dyet at his Table,
And for his horse, a standing in his stable.
Provision of his Chamber, and his Bed,
To come and go, and rest his wearie head.
This man can then by demonstration show,
That he is heir; yea, feels the same is so.
Now for our present case t'apply this to it,
I will forbear, since every one may do it.
Only I say, who truely is an Heir
Of Christ his Kingdom, makes his entry here:
Yea, some enjoy it in a great degree,
Great in it self, though not respectivelie.
What measure though I deal not here to say,
Meddle not with that, who meddle with it may:
Wherein thou needs exceeding wary be,
Of judging others by what is in thee.
For shall I others gifts and graces mint,
Because my self can see no farther in't?
And who art thou that darest so confine
Gods bountie to that straitned breast of thine?
True grace still eminent, of grace will own,
Admire and reverence where the same is known:
Not once disdaining to be thought to be
Inferiour to another in degree.
For this one thing that we do somewhat think us,

To nothing, in the pit of pride doth sink us?
Not that but shews sometimes for substance goes;
And that men oftimes are deceived so:
But ignis fatuus never yeelded smoak,
Nor Owles long bidden lye within the poak.
Yet that no hinderance is, why some indeed
And verity may not in grace exceed.
Such mastery t'obtain against their sin,
Such constant feeling of Gods favour win.
So comfortable and so sweet abode,
Such fellowship and walking with their God,
That nature, nay, themselves shall much admire,
That e're they should continue or acquire:
(As some of our late well approv'd Divines,
Have testified in their new extant lines)
Why should it so incredibly be thought,
That men should into such a case be brought:
As both we finde the Scripture doth avow,
And good mens past experience too allow?
And who art thou darst scoff at, or deny,
That for sincerity thou ne're didst try?
Nay, canst thou do it, tell me by the way?
(That its impossible, I do not say)
Since grace there is, and grace its face doth show,
Why judgest thou the heart thou dost not know?
I grant thou may'st upon the parties, where
Some answerable fruits do not appear,
Pronounce that they but rotten branches be,
And no sound members of the living tree:
But therewithall beware, that thou good seed
Do not pluck up together with the weed.
Give me a man that can himself set free,
From imputations of Hypocrisie:
For still more labour he bestoweth in it,
More cunningly, men thinks: he strives to spin it.
Since this is so, what means hast thou to spy it;
More probably, then th'other to deny it.
So then where thou good signs sees, how much lesse
Canst thou these Parties charge with doublenesse.

Not that but Maskers by contempt, awateing
Those apeish Juglers, and their counterfeiting?
Who having not the heat of Grace within;
A superficial self wrought web, begin:
Self wrought (I say) for where true grace is seen?
The Parties Patients, more than Actors been.
Still understand me, not in any case:
The means hereby, I lessen or debase.
Since commonly, God in and by the means;
Bestows on his, this rich and happy gains.
But to return, mistakings I confesse,
In Christians one another sort no lesse:
That Hypocrites, I willingly let passe,
Who counterfeiting what he never was,
As one who doth the praise of goodnesse favour;
The thing it self, yet nev'r the rather favour:
Who by his seeking, how to be accounted,
'Mongst such, as to some pitch of grace are mounted:
And outwardly the businesse undertaking,
Quite mars the matter, in the very making.
These I let pass, being such defigured mates:
As makes themselves unbid associats.
Of them I nothing say, but of dear brothers;
Of mis-conceits, 'twixt Christians, one and others:
But out, Alace! will no man undertake?
'Twixt *Paul* and *Barnabas* accord to make:
Must (I the man, so far unfit,) be he
Somewhat to say? or nothing said must be:
Or is the one part, so obstinately bent;
It may be counted labour vainly spent.
Or have the other eyes, and do not see:
Nor can with meeknes they restored be.
Or if not so, do brethren quite give over,
To labour so, their brethren to restore;
Or do their Conscience testifie that ever
They thereto have imploy'd their best endeavours.
Or is the one part willing, and the other
Backward unto the dutie of a Brother;
Or would in meeting still more jarrs arise,

And cause the one part th'other to despise,
Raising an heap of doubts and quarrels more,
Than ever came in question yet before.
Or is't in vain to strive? that inward light,
That some decernes, to paint to others sight:
Would some disdain to hear, or to be told,
Of mysteries that meaner men behold?
Or think they should be thereby much despis'd,
At least accounted not so well advis'd:
Or hath the one part cause of jealousie,
That th'other deals not in sinceritie?
Is any side with prejudice so led,
Words may not rightly be interpreted?
Is any side (say I) must taking parts,
Remain, where should be Harmonie of hearts?
Or, is their main truths left undescried:
Or, are men carnal, or is Christ devided?
But, O! what means and parties might be found,
To search out these things to the very ground?
For, as for me, I am a silly man,
Unable and unfit these things to scan:
To whom it may be said, look thine own eye,
Before thou fault in others dost espye:
But 'tis no spying faults, where what's amiss,
Through misconceits, one labours to redresse:
And lo, how Sion droops, love lyes along,
Even like to dye, who then can hold his tongue?
Then somewhat will I say, and somewhat must,
Though sin say no, and I lye in the dust:
And if that any these my words despise;
Say, he hath met with one more bold then wise:
And if he listeth let him add this too,
Who can more boldly then blind byard do.
And if he think a Mediator fit,
Should be a man of creet of place and skill,
Of good desert, who needs not be asham'd,
To finde a fault, where faults are to be blam'd,
To either part indifferent, or at least
One, who on all sides hath some interest:

And

And he that judgeth me to be none such,
Well fare his heart, I will not blame him much.
For I am greatly conscious to my self.
Of indiscretion, ignorance and pelf;
Yea, sin and weakness, insomuch that I,
At all disdain not to be said so by:
Yet thus much say I for apologie,
I take not on me this or that to be:
Nor seek I the preheminence and state,
To be some doomsman things to arbitrate:
But leave to each man, as he thinketh best,
To censure it, and me even as he list,
Praying that Gods, not mans regard, may be
In chiefest honour, and respect with me;
Not that I light esteem mans love or hate,
But would to Gods, keep mans subordinate.
And for my taking parts, my answers this,
I see not where a real difference is;
For this I count as none, where men accord
In substance, though some difference be in word;
But had there been, and I had therein rankt me,
I know not who would for my Work have thankt me:
Nor seek I for't, for that, not for this stuff,
Which though perhaps it now endure a snuff:
Some honest heart may yet, when I am dead
Vouchsafe to Read, and think not evil said:
And howsoe're the manner I may misse,
I'm sure I know what min intention is.
In fine let this serve for a period here,
If ill I say, let all men witnesse bear.
For difference then I spy, I do not see,
In these Garboils a main one yet to be:
If men by rule of Charitie be led,
That things may rightly be interpreted:
For as I grant some worthie to be checkt,
Because dark speech they do too much affect,
So by misunderstanding, answer me,
May not some hearers too blame-worthy be.
Far be it from me here in any wise,

For

For dark and doubtful speech t'apologise:
Much lesse for that accursed worthie hating
Dam'd *Romish* practice of Equivocating;
The which though by Nature all men lyers be,
Who willingly maintains, accursed be:
Nor do I judge of Charity as blind,
But say its no sharp censurer by kind;
Whiles Christ and his Apostles plainly spake,
Did their true sense each hearer undertake;
Nay, who'l deny, God doth to some unfold,
That others cannot see though they be told,
No, though thou spell them in the plainest ways,
Withall the best words thou canst once devise.
For what sees flesh, or man regenerate too,
So far as blind corruption hath to do?
Which may a reason be, why this man brands
That for obscure himself not understands,
Like him that cry'd, the candle gives no light,
When as (poor man) the want was in his sight:
That man whose speech is out of feeling spun,
Thinks it perspicuous as the mid-day Sun:
Not that I here do go about to blame
Some, (who at others sindlie though) exclaim,
With such like words: *O* these are they that see
That which to us is but a Mysterie:
Nor that I point out, or exemple fie
For eminence, this or that man, I,
Nor yet the other for deffect in grace,
Once aim at, or indeavour to debase:
But say, who scorn that other should discern
More then himself, this lesson well must learn,
Take heed of thinking he doth somewhat know,
Least he know nothing as he ought to do:
I speak to them too, who disdains at such
As simpler be, and know not yet so much.
And whereas there be more or less degrees,
Of spiritual insight each one sees:
May this ground, more grace one hath, still he
Thinks other better than himself to be:

For

For why in others man th'effects but knows;
Within we see sin in the very cause:
And that is plain in this, that in their hearts,
Such are more vext than all their other parts;
Nor say I now, that Nature cannot see,
In humane learning, difference of degree,
And as is said, Grace hath for other eyes,
And Wisdom to discern too, none denyes:
Yet one main property of clearly seeing,
Is not to much to eye ones own well being.
But with good *Job*, to listen too not scorn,
His Maids admonishment, though basely born:
I oft have heard a godly man confesse,
Himself beholding for his skill no lesse,
And spiritual insight how to bare the face,
And secret passages, 'twixt sin and grace:
To some one poor distressed Soul that lyes,
With bleeding, and with sore and blubber'd eyes,
Who never a letter know, can on the Book,
Nor dare for sin, scarce up to Heaven look:
Then all his Studies, or his humane guides,
Books, or what other humane help besides:
And good cause why such folk have so clear sight,
For God sets in the Soul his candle light:
Yea, makes it even a Holy School, wherein
His Spirit and Satan strong disputants been;
The Soul mean while, yea oft the Bodie walking,
The hands at work, the tongue imploy'd in talking,
The eyes at view, I almost said even sleeping:
Hear these two talk, their acts in earnest keeping,
Which needs must be a passing way to fill,
That simplest Soul with wondrous spiritual skill:
And this made *David* too a good practiser,
Then all his learned teachers so far wiser,
As to speak truth: how should it other be,
But such must practise of necessitie
So deep impressions both of love and fear,
Stampt in their Souls of things that toucht so near?
And this hath made some speak, how much they found

For

Them-

Themselves to Prayer and Temptation bound,
For finding out of that hid Scripture sense,
They ne're could gain by labour nor expence;
Learning and Arts, as handmaids unto Grace,
My meaning is, by no means to debase;
For where these two have both their proper site,
That man must needs prove rarely exquisite:
But that's where Grace the other clóse doth lay,
Down under hatches from the light of day:
For ken it self once here, so little stronger,
It will be Mistresse, but the Maid no longer:
A cause why those, who lay as chiefest ground,
Bare Eloquence, doth yeild so harsh a sound,
And burden so, a sanctified ear;
With such a weight, as grievous is to bear:
True Eloquence I blame not, but such froth,
As all in sounds out from the speaker goeth:
The base-born Imp, whose pedigree's derived
From spurious Seed, of learning wrongly wived.
Blame-worthy most, when as in holy writ
Affected Humane Flowers varnish it.

True Eloquence is in its splendor, where
Fullness of matter, words doth overbear:
Setting the heart of such a large extent,
Like a full Vessel that must needs have vent:
Or well-charg'd Piece, whose bullet freely drives,
So violent, that it with lightning drives:
The chief intention which one hath in hand,
Being how to make his hearer understand,
As best content, when he th'impression leaves,
And clearest sight of what himself conceives:
Unlike that Souldier, who more cares in fight
Fair to discharge, then where his bullet lights:
Still Gentlemen fair and fart off de shoot,
Missing the Paper, and sometimes the Butt,
But the good Archer, who the Game would win,
Cares not how fairly, but how near the pin:
Accordingly things are to hearers brought
As they before are in the speakers wrought:

For

For what man gives another of's store
Which himself hath not in some sort before?
A cause why such whose heart and tongue agree,
So wonderous powerful in their preaching be,
And those who teach not by experience so,
So little profit by their preaching do.
What use hathe loquence, but to impart,
To others men, the language of the heart:
Wherein the plainest words that wit can finde,
Will come far shore to model out the minde?
So almost infinite and ne're divine
Words rather seem its language to confine;
Whereto, yet all that may most fitly sort,
The speakers thoughts most lively to import:
Whereby more light to hearers may accrue,
Yea, though it seem ne're so strange and new,
Are commendable, yea, necessary too.
(Though most men think its but too much ado)
And plain, another thing than words high born,
Where wind instead of Substance doth adorn:
Which Sermons stuff with eloquence and phrase,
Ne're pierce mens hearts, but sets the wits at gaze:
The Preacher's, like the neat-spruse Catie Dame,
Who, when an hungred from a feast she came,
And asked by her Maid (and therewith chidden)
Why she eat not with others that were bidden?
Said fool, the cause I feasts frequent I trow,
Is not for meat, but manners there to show.

Now for new words, some men as error breeders,
Condemn, and learn them fruits of fancie feeders:
To this I say, and hope I say aright,
Some words learn'd new, oft gives a greater light
Into the Spirits meaning of the Word,
Then otherwise a sentence will afford.
Alwayes forsooth, they do not disagree,
With that sound touch-stone of all verite:
Nay, of absurdite, nor error sound,
Which if they do, then cast them to the ground:
Because mans wit subject to falsitie,

And

And thereto prone, by Nature as we see,
Doth catch an error sooner from a word,
Then credit to long tales of Truth afford.
In which respect our words we well must scan,
As is observed by a worthy man:
New words must too be moulded in a mind,
Inlarg'd by grace, and helpt by natures kind:
For Nature here a hand-maid we exclude not,
So she into her mistris room intrude not:
Since Grace must somewhat have to worke upon,
No Seeds takes rooting on a naked stone,
Grace yeelding oft accordingly improvements,
As Nature doth fit, or unfit indowments:
For to the well-tun'd Lute, the oaten quill,
Yields (for delight) though man'd with ne're such skill
Herein a large imagination much
Availeth to the yeelding forth of such:
Which is for everie form, a formlesse table,
And how much larger, so much better able,
To bear and represent to judgments eye,
More lively Pictures to shape speeches by.
Its a good help, I say, namely in this,
That many a figure therein framed is;
And yet the sentence ne're th'obscurer neither,
But more apparant made by much of either:
And if you say, that figures little need
Where truth is meant, to stand in any stead;
I say, read but our Saviours life throughout,
Tell me what Chapters you can finde without,
I almost said, what verses? sure if any,
Full well I wot there be not very manie:
For this frail Life so slender knowledge brings,
We see but here the outward side of things,
And must the same expresse, not as we please,
But as we may, by such weak means as these;
Weakneese I do not to the Word impute,
But say words serve, our weak conceits to suite,
Wherein the Lord to silly man ward bends,
And to our weak capacitie descends.

Yet

Yet is it self unsearchable profound,
Where Elephant may swim, and finde no ground;
And doth in glorie infinitely shine,
Being one with that Majesty Divine:
Which though I do not, nor yet rightly may,
Of Gods Word (as 'tis writ in Paper) say
In that respect a Creature, yea, also
Shall fade and perish, as such Creatures do.
But to leave this, we judge here by events,
Our senses guided by meer accidents,
And must have things in such a sort expresst,
As fitteth our Capacities the best;
For in their cause to know things as they be,
This is reserved for Eternitie.
Save that sometimes some glimpses of that Light,
Shine here at seasons to our inward sight:
Of spiritual things while God (a spirit being)
Shapes some good Souls a shred of his own seing,
Which might be cause why Prophets could foretell,
What divers ages afterwards befell.
But now for uncouth words, if those I say,
Hurt; 'tis where pride and arrogance bear sway,
Men speaking things ne're in themselves decern'd,
But only at the mouth of others learn'd:
Wherein I wish my self, and all men wary,
How we in these respects our selves do carry:
And that *Paul's* counsel well observ'd may be,
Be wise according to sobriety.
But herein many I believe have been,
Yea, and yet are too much defective in:
Nor do I strive hereof my self to free,
But wish clear sight, my failings more to see:
For this it is in some declining case,
As (woe is me) what wanes are oft in Grace;
Whenas the flesh begins to grow secure,
The spirits Curb unwilling to endure,
Temptations baiting of their eager charge,
Grace leaving for a time my heart at large,
High self-conceits in me not downright kill'd,

Rather the heart with foul presumption fill'd,
Most ready all Gods promises to take,
That to securitie may furtherance make:
The judgment full of these conclusions stuff,
(Which by the way doth make the heart so puffe)
These, and such like, that my salvations free,
That works but only shew my Faith to be:
That though God doth not alwayet manifest
To me his love, nere'lesse in his own breast,
Its sure enough, as marks and mercies past,
Witness whereof perhaps some heartlesse taste,
Doth then remain, recorded long before,
Within the Register of memories store,
Which morsells, when the flesh hath got: it lyes,
And then unto a stomach croude applyes:
From whence down to the spiritual members sent
They breed exceeding hurtful nutriment;
This peradventure may be reason why,
Some on marks past so loth are to relye,
Which ut'd to lead though to a higher measure,
Are to the Soul a very worthy Treasure.
(For that the flesh these to its further fall
Converts; the new man cannot do withall)
These help too, as a staff to lean upon,
Oft in afflicted Souls when feeling's gone.
They hurt by accident, when from supply
Of some rare Preachers sweet delivery;
The flesh idea's to it self doth frame,
Of freedom, which (alace) is but in vain,
Which falling on a Stomach sitting for it,
Makes new Creation droup, and sore abhor it;
And oft with *Paul* to sigh and look about it,
And cry for help and means to go without it,
When yet perhapes it proves a faster guest,
Then to be packing at the first request.
For carnal reason its a stedfast friend
To all designes whereto the flesh would bend;
I call these Stomachs croud in this respect,
For their spirituall calors great defect:

For

For sure there's times, when as Gods Children are
Like Bees in winter season, branches bare.
Yet seasons too, when he their Vessels fines,
And warms their hearts, as with refreshing wines:
Yea, when Gods Spirit, the sweet & pleasant showers
Of promises, into their bosoms poures:
The season warm, the ground well dig'd and dress,
Whereby it moisture better may digest:
Where lack of Sun and moisture more then needs,
There oftimes many a bog and marish breeds.
As in our neighbour *Irish* ground by name,
We have at large experience of the same;
For give some Soil more moisture then behoves,
And it forthwith into a quag-mire proves.
But Rivers in Gods Sanctuary flow,
And stand not in such filthie pudles so.
This may because, why Christ himself did say,
To his Disciples ready then away:
Yet many things I have to say to you,
But you are weak, and cannot bear them now.
Wise Fathers let their Sons have libertie
As they have wit to guide it: for we see
Let th'heir in none-age feel himself young master,
'Tis all to nothing but he'll prove a waster:
Makes revell rout, lets silver handfulls shiver,
Thinking his portion will last out for ever,
And of his Patrimony gets such vent,
That ere full age, oft stock and all is spent.
Alace, poor Child, through want of wit and skill
In right discerning of the good and ill:
Himself he thinks how e're so ill he merit,
His loving Father ne're will disinherit.
Whereby such blows he to his livelihood gives,
As he shall hardlie see through while he lives:
Or else at least it brings a smarting skin,
And manie a heavie frown to hedge him in.
With threats, that if such courses be not left,
He sure shall of his birth-right be bereft;
Whereof, the whiles he lives in deadlie fears,

Himself he more on his good carriage bears:
Bringing home often many a weary back,
With Inning that, which he before did slack.
And with hard toil, and sweat out of his brows,
Offer such fruit, as in his garden grows:
For its not ill, that such lewd lads as he
Should know themselves within command to be:
Yea, and be taught by strict, strict observation,
What 'tis to be out of Gods frame and fashion:
And not to have his lands till he can use them,
Least he, by prodigalitie abuse them.
For most of young men have their youthful fits,
Oft coming to their lands before their wits;
And commonly are call'd Bucks o'th first head,
Ne're weighing how their Father was bested:
Whiles with great toil, and sweat of brows, he bought
Th'inheritance which now they set at nought,
Who play at fast and loose, light come, light gone,
Like snow in Summer, on a Sun-hot stone.
These must be first taught by the Road to know
What 'tis to use their Patrimonies so.
What if such life be still continued?
No hope for them, but dis-inherited.
And still, as they are of a dutie quailing,
Their Master never of due reck'ning failing.
This tutors them, and as a hyred groom,
Still holds them under, till their freedom come.
But that once there, then all that's past they see
Mere Rudiments, and but School-fashions be:
Wherein un'wares, they have been trained long,
To get them skill, and pluck their plummes among;
Yea, hard hem'd in, by th'masters straiter hand,
Till they their state might better understand:
Much like the untam'd Colt, the Horse, or Mule,
Who (if he shew his strength) no man can rule.
But true skill comes not till the time appointed,
That they are with the Sp'rit of Sons anointed:
Whereof more measure one enjoyes indeed,
The lesser he of Rudiments hath need:

For Child-hood thoughts, and skill, but like it brings,
But riper age doth banish Childish things:
And now the ground of learnings well begun,
He needs not each inch to his rules to run.
Not that I dream of such a rule erected,
As that Gods Word should so become neglected:
But that th'Spirit, which from the word ne're swarves,
Guides all Gods Children as occasion serves:
And leading them to what's there spoke or meant
In expresse words, or by good consequent:
Whereof the very scope, the mould, and frame
Is in the heart deep written by the same,
And is to every one his heap of Treasure,
According to his several pitch and measure,
Serving for Life and Actions as a Law,
There-out sound rules and lineaments to draw
Whereby Gods Children in good measure can
Make up the model of a Christian man:
As from that store-house where things old and new
The good housholder for his household drew,
Wherein the Spirit, with the written Word,
In one self same doth evermore accord.
Which word of God so spoken by the spirit,
May fitly well, the name of inward merit:
This tearm I use, its working to expresse,
And in no humor of new fangleness.
Here by the way, I would desire amain
This grant of thee that feareſt God, to gain,
That is, as I would none should be obscure,
In willful use of words which doubts procure:
So thou shouldst still too hastie censures flye,
Since who's in fault it may a question be:
He, for dark speech uneasie to be found,
Or thou, because thou'rt weak to understand.
I heard a good man once new Phrase controul
This for example (inward in the Soul)
Which me thinks deep impression (I profess)
Doth in th'affections fitly well express,
For which that he good cause, yet did not know

I dare not judge, but think it might be ſo:
For reverence, which I to his learning bear,
His wiſdome, godlineſs and ſilver Hayre,
But that he wanted knowledge how to give
A tollerable ſenſe thereof, who can believe:
It may be he diſlike it as a gueſt,
Bred as he thought in a diſtempred breaſt.
But woe is me, why do we go to wars?
And make a breach about theſe verbal jarrs?
I wish that Charitie may every where,
In theſe contentions equall ballance bear,
And yet no further then things do accord
With verity, and wiſdom of the Word:
Word-ſtrivings (with a good Divine) I ſay,
I much miſlike, and wish they were away:
As our dear mothers loſs, much more then gain,
And therewithall She's wearied out in vain:
Yet grant I too, ſome things but verbal ſeem,
Which we at no hand lightly may eſteem;
Proving (in Chriſt his Ship) like little holes,
Or ſome ſmall clew, which like the ſnow-ball roules,
Whereof enough examples might be yeilded,
Of Hereſies, of ſmal beginnings builded:
As of *Neſtorius*, *Eutiches*, and others:
Thoſe baſe-born buds, and hateſull brood of brothers,
Againſt the which, good warnings well to arme
In theſe worſt times, I grant will do no harme.
Chriſtians muſt ſtill labour to bear a mind,
Not ſeeking faults, nor in plain miſſes blind:
Not ſeeking cauſe (I ſay) like him which to
His queſtion, whether man helpt God or no,
In any work: end anſwered with denyal,
Is ſaid t'exclaim, and make a ſtrange replyal:
Alledging for his proof this pregnant ground:
Out of the *Iudges* eaſie to be found:
Where thoſe are tearm'd accurſed by the Word,
Who 'gainſt the mighty helped not the Lord.
Nor may we be like *Anaxagoras*,
Who could not ſee that Snow white collored was.

But

But to return whence I but lately left;
Gods Sons must once be of self-works bereft.
When they as dung, shall suffer all disgrace,
And faith and love take standing in their place,
And that the Heavenly Sabbath dawning is,
When we from our works rest, as God from his:
I do not such a resting here maintain,
As may cessation from good duties gain:
But such a sealing as is from the Law,
A resting in our Saviours yoak to draw:
Not that the Law is for its substance chang'd,
But to Gods Saints in other order rang'd.
Its nature now in Christ so qualified,
That its grim face we better may abide:
At least the while its glorie passeth by,
Closse in the clifts of Christ his wounds we lye.
Whether like him, who once appeal did make,
From *Philip* sleeping to the same awake:
Flying for refuge, we in safety be
Under that perfect Law of Libertie:
Which flying is by faith, a still relying
On Gods free favour, both alive, and dying:
Whereout our Sabbaths works, which now are sport,
Though heretofore perform'd in slavish sort:
For neither circumcis'd, nor otherwise,
But a new Creature God doth chiefly prize.
Yea, this is it wherein he pleasure takes,
And which in works, a real difference makes:
According to which rule, who walketh, he
Shall ever happie, and most blessed be.
Wherein, if any to the Angels train,
Of pitch, or patnie could here strain:
Who oft on earth by Gods permission walk,
Yea, eat and drink, converse with men, and talk,
(Acting Gods will) yea in a sort do beat
Heaven still about them, as they sojourn here,
Ever remaining in that happie case,
As to behold the heavenly Fathers face:
Then should they have, I dar be bold to say,

As little need of Rudiments as they.
For to the pure even all things holy be,
But to th'impure they fall out contrarie.
To every one as he in grace doth grow,
Things are to him according thereunto:
But, for becauſe mans nature is but frail,
And deſtitute of means full ſoon would quail,
God of his mercie doth us here afford,
Prayer, Publick, Private, Sacraments, the Word,
Temples, and Preachers, Times, and Seaſons fit,
And ſet apart for due frequenting it:
Wherein I ſee not, but there needs a ſtrife
In me, much like as for my limbs and life;
I mean to finde Gods preſence in the means,
For elſe the outward action little gains:
Which bleſsing yet I cannot look to finde,
Unleſs my ſelf cloſs to the means I binde:
Yea, when I feel my heart moſt backward bent,
Then moſt of all it needeth ſore conſtraint;
(As ſtill in hardened heart and much unfittneſſe,
In lacking duties bear me woeful witneſſe).
For things in me are not yet brought about,
That th'inner man can bear the other out,
But ſtill need unto all good means to preſſe.
(As freely to Gods glorie I confeſſe)
But if that any (as it may be ſome)
Conceives he is to ſuch perfection come,
As that his life a holy Sabbath is,
Though he task, work, and time, ſet duties miſs;
Yet mid'ſt of all his worldly vocation,
His heart is up in pray'r and meditation,
And that good thoughts in ordinary greet him,
Upon occaſsions ſtill as any meet him;
So that his actions, yea, his thoughts and words
Glory to God, and good to men affords,
(As in ſome meaſure novices in grace
On others God may banquet for a ſpace,
I ſay in meaſure, for I do not hold
Perfection here, as I before have told)

I envy

I envy not his case, happie man he,
Let him rejoyce in God, and pittie me:
And were it not, that men are bound to fear
And reverence to Gods ordinance bear,
And might a Christian dangerlesse dispence,
With other Christians welfare or offence,
(For ought I see) I should go nere it, I,
To think himself he might so edifie,
And with set times and duties, to be bold,
And by his inward strength, firm footing hold.
But seeing (as aforesaid) flesh is frail,
And cannot look at Heaven, but through a vail,
Gods brightnesse being clearer than the light,
Which seen in strength, would quite put out the sight:
That Rudiments much like our bonnets brim,
Will help our eye-sight, though themselves be dim.
I dare not for a world of gold advise,
Men to forbear the least, least, exercise,
That any help or furtherance may afford,
To God-ward, and hath warrand from his Word:
No, though they lived in the clearest light,
That ever yet enjoyed earthlie wight,
For (were there no cause else) Gods ordinance, tho,
Neglect thereof no man could answer to:
The simplenesse whereof none may despise,
Since by those foolish things, God daunts the wise:
There may be in Gods child, I grant, sometimes,
(As in the top-branch of his first love-primes)
Feeling himself deep in Gods graces dyed:
His Soul in Gods pure streams well satisfied,
Through much conversing in that spiritual businesse
In *B*odyly lesse care and more remissnes.
I call this *B*odily, the Churches order,
In things that Christian libertie afford her:
Set forms of duties, yea, the outward Letter,
Time, person, place, all Rudiments the better:
There's difference twixt bare actions (as to live)
Or well, or ill, which form to actions give.
I only mean herein [I do professe]

That

That very form, which men call outward actes:
An accident which to the Subject clings,
And not the solid substance of the things:
Nor outwardnesse as 'tis Hypocrisie.
For so it is an evil qualitie:
And everie act so qualified is sin,
Which I would no man should be fostered in:
But I mean that for which (in every nature)
Its Subject doth receive its form and feature,
Which is the baser portion of the two,
That in Gods service here on earth, we do.
Herein, if any misse themselves shall finde it:
When deadnesse after shall give breath to mind it.
Which here I'le not condemn, nor commend it,
Let them who stir the controversie, end it.
Only I say, as I have said before,
Were we spiritual wholly, then no more.
But: instantlie these Rudiments withal,
Would of themselves, even by their nature fall.
The Soul then from these outward things be freer
Thereby it might enjoy its God in sight.
For to the Soul, things earthly are a let,
Mere Rudiments, to serve our weaknesse yet:
This may be cause, why in our spiritual home,
Our bodies too shall spiritual ones become.
Now of Gods presence what's obtain'd below,
I take not on me to expresse it, no.
And whether, or how far one may remit,
Or, what in each degree, is meet and fit.
Yet this I say, if I in some man see,
Shew of more grace then e're was yet in me.
Whose life and carriage I cannot detect,
The same apparently to contradict:
(For I'le not plead for all, who do professe,
By goodly words, their own much holinesse)
So be't he climb no more, but what the Word
Saith, God to his both may, and do afford:
Do others as they please, I dar not, I,
That this their shew may be in truth deny.

For

For though Hypocrisie oft spins a thread,
Good corn can hardly be descern'd from weed:
Yet mark what way a man his earlage bends,
'Twill give good light, whether his journey tends:
Captains love Camps, Scholiers attend the Schools;
Husbands the ground, babies please babes & fools.
This world was but King *Alexanders* walk,
Kingdoms, and Crowns the subject of his talk.
Niggards do love to talk of niggardize,
And liberal men, of liberal things devise.
Weak archers shoot but at a little length,
For as the man's, so likewise is his strength:
God hath his *Davids* from whose breast there springs;
Thoughts of great hearts like the sons of kings;
Of whom let this a special token be,
That their own worths they least of all do see.
I undertake not here to know or name,
Particular examples of the same:
Though whiles I see my self quite overrun,
VVith sundrie novices but new begun:
And thinks (by them) what more 'tis like there be,
VVell grounded ones, and of antiquity:
VVhereof some samples (not to me unknown)
Have been, who now do reap what they have sown:
VVhose testimony I dare well believe,
VVhich by occasion I have heard them give:
That they some late years of their here abode
Sweet comfort, joy, and fellowship with God;
Did constantly (or for the most part) keep;
Wherewith I doubt not, but they fell asleep:
Of whose both life and death to testifie:
Let all who knew them speak as well as I.
I say, whiles that some, such as these I know:
I finde good cause to hope there are enough:
But who of this thing would yet further know, *Gen.*
Let him to Gods word and experience goe: 3. 28.
More yet I say, who makes the King a feast: *Luke*
And feeds him with the dish he loveth best: 4. 6.
Though (in the mean time) some what serviceable

Be (through that care) neglected in the stable.
It shall not be so blam'd (it blam'd at all)
As if it touche the presence or the hall,
And Ordinances, so in themselves accord,
That each to others time, and turn afford.
Now't may well be, the spiritual mouth doth rest,
From chewing whilest the stomack doth digest:
Nature in man corrupt and finite too,
Cannot with all things have at once to do.
As for example, hear and read and pray,
One me suffice to bear the mind away.
Since there is still, as saith the wisest King,
A seasonable time for every thing,
The use whereof, I wish men warie in,
Lest ought neglected should become a sin.
See how God dealt with *Moses* when he brake
Through zeal the Tables, which himself did make.
And at the Rock again, how unbelief,
A sin scarce nam'd, did bring so wondrous grief.
In fine, let Christians, labour to be wise,
And *Paul* the Apostle counsel not despise.
The best gifts still desiring, untill they
Attain unto the more excellenter way.
The which when any shall attain unto:
Th'anointing will direct them what to do:
But still in spiritual things fly we extortion.
Bearing our selves but after faiths proportion.
For we are yet as little children here,
And do our selves but like to children bear.
How er'e lets eye the main chance, look to that:
Lest that the leaner kine devour the fat.
Thus I let pass the bodies sickness too,
Such duties, as Gods Spirit wills it do.
Since where that is and cherisht, Satans seed
Is sowen, temptations and illusions breed:
And say, men may (the soul in some good plight)
Drawing the body after with delight)
Have this last dish, not all in order get,
Or if it be not so observed yet.

Through a desire to vorde what *Paul* so feare;
Th'observing dayes and times, and months and yeare;
Since outward exercise small good doth bring:
But Godliness is good for every thing:
Believing that this outward mans own dying.
Is inwards greater comfort, and reviving.
As where (*e contrá*) th' inward man decayes:
Th' outward it self into its room conveyes.
Some may think thus, I say, and that withall;
The constant use of outward things let fall:
Through a perswasion, that such strict observance?
Is not a course becoming sons, but servants.
By outward things note, still I mean such duties,
As may be call'd the Churches outward beauties:
As thinking thus, the more the bodies bound
To these; the more the Soul's in darkenesse drown'd.
For still Gods spirit is of aspiring nature,
Seeking the cleerest view of Gods bright feature:
And gladly here would finde it, but alace,
Things are not yet com'd to that happie passe:
For till it be refin'd, this house of clay,
Weighs overmuch to soar with quit away.
I speak not here with purpose or intent,
To give true zeal the least discouragement;
Which on the wings of faith doth mount and hye,
And takes no resting underneath the skie.
But wish men jealous of such freedom sound,
Which leave at large, the outward man unbound.
For though in such transcendent state as this
God so upholds, men go not oft amisse.
Yet is it possible for one to stray
Wherein our nature weaknesse doth bewray.
Whereof this an occasion, but no cause
May be, as are of briberie wholesome Lawes.
But say some (for that time) with merrie gale
Float on their sail; cloaths puffing up withal,
Yet may it prove (e're they shall touch the shore)
They'l be constrain'd perforce to ply the ore?
How confident are some in this estate,

That

That these they comfort never shall abate.
Still bring to their mouth this cheerful song.
They never shall move, their hill is made so strong:
That no temptation ever shall prevail,
To cause their faith to faint, much less to quail:
But all like clouds before the summer Sun,
Shall fade and vanish till they quite be done.
That they unshaken, still may make aboad,
Like a strong pillar in the house of God.
What may one say to this then? bid God speed them.
Or else with *Iobus*, challenge and forbid them.
I neither blame, nor this do justifie,
But if men thus believe, so do not I.
I mean, it is no sound Axiome generall:
But who holds so, under reproof do fall:
Only, May it may be some mens case,
Particularly God's mercies thus to trace:
And if it be an errour, or a sin,
Then it's the same that *David* once was in:
And I say more, it's ordinarie too.
Most of Gods Saints in this place thus to do:
Which from what Spirit, it doth or may arise:
I leave to better judgements to advise:
And thus conclude, what is to me if short,
God cut their dayes; and mean while fit them for't?
By letting them within his bosom ly,
To rest them in his lapp, untill they dye;
So many shee: As make this generall,
(As I have said) under reproof do fall?
For that Gods Word always remaineth true,
God's Church shall wain, and strength again renew:
And like the Moon still have its time and turns:
Yet with the bush consumes not though it burns.

But to return; this sense of graces flocking,
Satan then vantage of meeks tempers taking:
Sets in the brain, what in the heart should ly:
To make them wise, above sobriety.
Inciting them through hatcheate felt of grace,
The Stock of liberty to spend apace:

An still to hold on in their former course?
Then which to men, thus fitted, none is worse;
As though one of five hundred pounds revenue,
Should after a thousand, speed and keep retinue;
Or like the younger son of some Esquier,
Who brought up with such dyet and attyr:
As fits his Fathers house: after keeps State:
On a poor farm, and lives at former rate.
Forgetting his Annuitie, but run;
Maintain a farmer, not a gentleman.
Some men are thus deceiv'd for finding grace:
In the first prime thereof, put forth apace:
Much like those trees, which digg'd and drest will do,
Beare more that year, then afterwards in two.
Or the young child, which at the first doth thrive:
More in one year, then afterwards in five:
The humour radical, being at that time
In its full vigor in the very pryme:
Grace (with the corn of *Hezekiah*) growing;
The first and second year without their sowing:
They think that soil the third year also will,
By Gods sole blessing, bring a harvest still:
And so forbear to plow again and sow;
And ply their works as other neighbours do.
But times will tell them, thus they 'l little win,
And find their gain, but slowly coming in.
I do not speak against it though that we
Should in this prime estate industrious be:
But labour then, I count it is but small;
I scarce know, if I should it labour call.
Since Gods true service is to such a blesse,
Yea to the holiest, most delightful is:
Provided that it much much spiritual be,
For such with that estate will best agree:
Yea all things to the spiritual men they do,
Are holy, grace doth alter nature so:
I mean as far, as they regenerate been,
In which respect, its said, they cannot sin.
And so far too, as that it selfs not ill,

Repu-

Repugnant so to Gods revealed will.
I say Christs yoke is then no such great toyl,
(When th' hearts fresh noynted with the spirits oyl)
As afterwards when th'old man stronger grows,
Which as he wins ground, still the new doth loose.
And thus I count the worse, the new man speeds:
More industrie and labour still there needs.
The Prophet saith, I'le wise and warrie be,
In perfect way, until thou come to me.
The ground when barren, must have greater toyl
For lesser gain, then in a fruitful soyl
Some (having try'd these things) cry out that this,
No other but a meer delusion is.
I mean who try the danger to rely,
Without like inward power, or liberty.
And in loose hearts, it doth in very deed
Dangerous errours and confusion breed.
By accident, while men will take in hand
To know above, what they do understand:
And these are in this manner said to know,
Whose brain without the heart in these things go.
This is that new cloath on th'old garment spent,
Which is a cause, that all the whole is rent:
And that new wine into old bottels fill'd,
Which makes both wine and vessels to be spill'd:
Which if Christs words (as they needs must) be true,
God's not a workman which makes pieces new.
But all at once, new hearts, new hands, new will:
New love, new hate, new joy, new fear, new skill:
If any frame; and have not all of these,
Proportionable, such their labour leese.
As who of liberty, such teachers been,
As little lack of being slaves to sin.
Sometimes confess they being on the score,
Of upright Christians (so esteem'd before)
Thinking themselves so too, hold this for lewd:
Till after they repentance had renew'd.
But O so sweet then was that little crumb
More sweet then honey, or the honey-comb.

For

For want of this renewing oft a heart,
That cooles in grace, to works would backward start:
Nature and reason for the soul refining,
To make her worthy thereunto inclining.
That so works might stifle and stop the breath,
And thrust themselves into the room of faith.
The part regenerate, that it might obtain
Its ancient fellowship with God again.
Not so as though the part regenerate smelt
The Hirelings task, but much much carnal felt;
The whole to be; and so must needs come under:
The burning mountain, and the voyce of Thunder:
Or else become these two extreams between,
Of neither partie, but a libertine:
Its not brain knowledge that doth make men free,
But where Gods Sp'rit is, there is liberty.
In quantity as faith proportionable:
And other graces too are answerable:
Then who so is in this untoward state:
(With those who fear God worse, than death to hate)
As they can neither make themselves believe;
The Laws their Lord, nor yet by faith can live.
Their way is this, since they will needs be free:
Map of their Faith, to let obedience be.
And judge, if small, or none be this proceeder;
According thereunto is that its breeder.
Its wantonnesse, which makes this Word so hated:
I mean, the Word, Liberty, and so be rated.
To wit, when such as Liberty professe,
Thus turn God's Graces into wantonness.
There is an holy Liberty I grant,
Which may the Devils, and all gain-sayers dant:
And therein also difference of degrees,
As in the brightness of the Stars thou sees:
Which (with our late Divines) I think more clear:
In our posterity shall yet appear.
When once the Stone, that's cut withoutten hand,
Shall like a mountain cover Sea and Land.
When God by his sore plague, shall on a day:

Leviathan, that crooked serpent slay.
When he shall so his vineyard purge and fine,
That men shall sing of red and purest wine:
When under *David*, his anointed King,
He his out of Captivity shall bring:
When they who once did pierce his dearest son;
Shall weep and mourn, for that which they have done:
When a New Temple God shall fashion so:
As streams of life, shall from the threshold flow.
Where shall resort (devoid of Doggs) the clean:
For its no carnal Liberty I mean.
But of this pitch: this Iron-age comes short:
God hath no doubt his time reserved for't.
When as his Church, even here on earth shall close:
With this sweet doctrine, faster I suppose;
Yea, even now I dare not say, but some
May to good measure of perfection come.
As good presages, for hereafter be,
Of New *Jerusalem's* prosperitie:
As *Wickliffe* and *John Huss* in ages past;
Were of that time, when *Luther* came at last.
I fancy no particulars herein;
Be who they may, who have or first begin.
If thou seest some to aim at here and fall,
Thou thinks to stand, look to thy self withall:
But that it may appear, this Sate's not fained,
Look *Master Rogers* how it is attained:
Which if that some in weaker means have got;
Gods mighty power, and working limit not
If such through want of constant strictnesse lose it;
Take thou good heed, who better knows to use it.
The well beloved, sometimes skippeth in;
When almost past, all confidence was been:
And whether his abode be short or long;
Whiles it remains, it makes a cheerful song:
Untill which time, let still Gods Child expect
God in the means, and watch out for the effect;
It's inward work, which out the other bears;
It's the first mover, that first moves the sphears.

Let

Let that within still guide the rains, or curbe
And sort thy motion to its proper orbe;
And if at any time, flesh get the raine:
Rest not untill, it be redeem'd again.
For otherwise, insensibly will grow,
A senseless slumber, and thou shalt not know:
Or such occurrences, as whereof the least,
May bring more danger, than can be expreſt:
As sloath, prophaneneſſe: and such like the seeds
Of many hateful, and accursed weeds.
The whiles men do, the stock of grace imbessil,
Striving to carry sail above their vessel.
The head unwealdy for the body grown,
Makes topsie, turvye, all quite overthrown.
This is ov'rwise, and overjust to be,
Whereby, so many desolate we see.
To censure strange opinions, which I know not:
I may not take upon me, No, I do not.
But this is blam'd in Familists I hear,
Which others also may have cause to fear:
All I can say, is I would have men be
Wise (as is said) after sobriety.
(For he that faiths proportion will exceed,
Looseth his labour, and withall his meed)
Yet to beware too, then in no wise plead
For backwardness and standing in a stead:
By these and like words, men no angels are,
Who love to climb, a fall let them beware:
To dream of constant fellowship with God:
For weeks and moneths, is but conceits and odd:
These and such phrases, while men often use,
Many do them to sloathfulness abuse.
I know they have their use and proper place:
But such is seldom, and a rarer case.
While men to press to good works are too slack,
Striving to keep a streight unstrained back.
For we must wisely words and speeches sort,
After as times, place, persons fitteth fort:
Had one to *Paul's* worke, proud *Gulathians* taught:

St. *James* his doctrine, he had over raught:
Or this to *James*, his Auditors apply'd,
That faith alone sets free, had gone aside:
Though both be true, each must applyed be,
Still to mens several necessitie:
Witness the State in general of the World,
Which into such security is hurld.
Security, not Ignorance I trow:
For most have knowledge, more then will to do.
Though I must say, to know and not practise,
Is no sound knowledge counted by the wise.
And though it may be thought to little sense,
Preposterous, and of bad consequence.
The body to an action should be pressed,
Before the heart be thereto well addressed:
Yet true it is hand work in brick and clay,
Will cause long looking for a holy day.
Or at the least a groaning underneath,
Such burdens as do make men pant and breath.
And (as before I said) men must wisely do,
In perfect way, till God come thereunto.
And (this though grace be weak) will not be vain,
Th'embers blown up, it will revive again:
That being to the spirit liberty,
Which to the Flesh will yoke and bondage be.
O what an hunger was in many late,
To search and labour out this spiritual state:
Which ground in some, I trust lay'd long agone;
The next work now is, how to build thereon:
Always foreseen, that from the living spring:
Our works their liveliness and vigour bring:
Which though they want their measure that they should:
(Grace being in the wain as I have told)
Whereby, men them unsavory works may call,
Yet better half-loaf, then no bread at all.
But to end this, like brother with his brother,
The Law and Gospel must be each with other:
With fire and hammer, that to break the rocks:
And this to quicken dead and withered Stocks:

Then

Then afterwards, the Law of Liberty,
Doth follow both these necessarily:
Which I according to the Scripture hold,
To be the Law of love (as I have told.
When as the love of Christ doth men constrain,
Duty and Love to yield to God again.
Wherein because, the flesh is wondrous slow:
And doth unwilling to Gods service go:
Let rules be urged strictly in Gods blessing;
Yea to good duties, let there lack no pressing,
And all well-willers say, God speed the plough:
For there's on all hands backwardnesse enough.
Witness the tracts, that some good men have made,
Which lye but in our houses for a shade:
I mean to make our selves believe to know,
Is our desire that we might somewhat do.
When I my self have had one seven year,
And yet for practice, ne're a whit the near.
Though for that purpose, this good Book was ment.
Not Speculation or meer Complement.*
And if I should affirm my chiefest let:
Was that I could not finde companions yet,
To joyn therein (for th'Author who did make it:
Prescribes Societies, should undertake it.
My heart oft tells me, Thus I grant that slackness
Of other men, is my most cause of slackness:
Then in conceit I run through thick and thin,
Some fellowship with God, this way to win:
Whiles for the passing sweet, my soul sees in it;
I seem (I say) full ready to begin it:
Satan and Oppositions crouching low,
At such a time, for danger of a blow:
Or like an Angel, then at least appearing,
Whiles hee's but tydings, so far off him hearing:
So seeking to perswade me, all is quiet:
I need not undertake so strict a Dyet.
Self-love still telling me, as said before,
That one foot forward is at least a score.

Then

* *Rogers his practice of Christianity.*

Then blame I each ones backwardneſſe to ioyn:
Like one that had in hope a Mint of coyn:
And ſtill my hart, when Partners are moſt ſcant,
Seems moſt deſirous, and at greater want.
Till giving th'onſet, and things further trying;
I finde good cauſe to change my heart with lying.
For when in ſooth, thereto I have diſpoſ'd me;
I finde things croſs, which ne're before oppoſ'd me:
Many a Lyon in the way to let me:
How e're my will ſeem'd on the way to ſet me.
Whereas again, it keeps ſo great a toyl
For company, I finde a plot or foyl;
By Satan lay'd, more lively to expreſs,
In others ſloath, mine own much forwardneſſe;
Thereby into my ſecret thoughts to wring,
A hideouſly and moſt pernicious thing.
In blameing here, my ſelf I'le not excuſe
Others, who do theſe worthy means abuſe.
For I proteſt, I cannot this deny:
I finde the moſt as backward too as I.
Whereas 't were meet, that brother with his brother,
To the found practice, ſhould invite each other.
But a main cauſe, why moſt of us in vain,
Endeavour this ſame practice to attain:
Is for becauſe, we do not ſo begin:
As thoſe who would ſo rich a treaſure win:
That is with Prayer and faſting wear in out:
Nor this great work, the whole man ſet about:
But this ſhall be, when as Gods precious love
Shall warm our hearts, and cold affections move:
Which if it be Lord, in that good ſeaſon when,
Thou ſees it beſt for every one, Amen.

But now for that, from which I have ſo ſtrayed:
Of which I trow, the Devil the ground work laid:
Yet not without Gods juſt decree and will:
His own good ends, and purpoſe to fulfill.
I mean in plain termes the carneſtneſs and ſtrife,
Which in Gods heritage is now ſo rife,
Between the *Grindletonians*, ſo men call them:

And

And for distinction, let that Name befall them:
Distinction, without difference, let it be;
For real difference, yet I cannot see;
Between the Grindletonians, I say,
And those that do oppose them at this day:
Which needs must minister both grief and dread;
To all live members, of the living head.
Grief to behold, Gods people thus distracted:
Fear, lest through Satans wiles, some harm be acted.
I mean, lest men, through wonted love abate,
And Satan, their affections alienate.
I speak not this for nothing, for I find
His subtiltie already in this kind,
Even in mine own experience (I profesſe)
As to Gods glorie, freely I confesſe.
For while, I in these Controversies bending:
My best endeavours, for their better ending:
Did finde mens zeal (I say not stomacks) great:
Barring (in my conceit) my hopes to treat,
My Choller (from pursuing the disease)
Be urg'd upon the parties selves to cease:
Presſing me through some such unlookt for sound,
Of misconstruction, which in some I found:
To adverse thoughts sleely insinuated:
Which yet no sooner I espy'd, but hated.
Or elſe at leaſt, misſlike my ſelf herefore,
Becauſe I could misſlike these thoughts no more.
But O let all Gods Children warrie be;
How they (but on plain grounds) vouch enmity:
Rather instruct, if any one be blinded,
With meekneſs ſuch, as are contrary minded:
Unleſſe he prove a ſtiff and hopeleſſe foe,
Then let the Church a Gods name uſe him ſo:
For ought I know, the nearer I agree
With oppoſites (keeping the verity)
Liker I am (if any grace be in him;
I mean mine enemie) by love to win him:
A good old man, whom I my ſelf well knew;
There's diverſe yet alive, can vouch this trew:

Did

Did by the bleſſed Virgins (but due) praiſe,
Th'affections of ſome Popiſh people raiſe.
Yea ſuch devotion and attention win,
And of good harveſt, greater hopes begin:
In one plain ſermon, to alledge no more;
Then ſome more learned men did in a ſcore.
Now handling of the Controverſie tho,
I muſt commend as neceſſary too.
Yet only to be uſ'd for ſhunning harms:
When fair means boot not, then men take up arms.
There's yet a courſe my ſelf and others do,
But overmuch in controverſies goe.
And that is, where we think men are aſtray;
We range as far the quite contrary way.
Thinking we ſhall by ſetting theſe to theſe,
Our adverſe part at leaſt wiſe counterpoiſe:
When oft like him, that fear'd his houſe would fall)
We prop ſo hard, it overturneth all.
There was upon a time a queſtion ſtirred,
What was the teſtimony of the ſpirit:
One anſwered, he held it to be this:
When by Gods ſpirit, one aſſured is.
By reaſon out of Scripture of his caſe,
Another ſaid, That ſame an error was.
For that the Spirit witneſſeth (quoth he)
To ſpeak in proper tearms (immediately)
Yet he in fine concluded ſo to do,
Was one kind of his teſtimonie too:
The anſwerer by this conceav'd, he ſmelt
Th'oppoſers moving, and his pulſes felt;
That either he miſtook himſelf oppoſ'd:
When (the conceits) th'anſwer for peace was choſ'd.
When as [immediat'] is ſo harſh to many,
As tis not almoſt yeilded to by any?
Or elſe, perhaps ſome over by conceite,
Eſpyed in anſwerer, he down would beat;
This was in't ſelf good, and perhaps did need:
And well may ſuch endeavours ever ſpeed.
Thus for becauſe the godlineſſe of ſuch,

And gravity thereto induce me much.
Since learning and experience ought no leſſe,
Then draw reſpect and reverence I confeſs:
Thus I expound him: but n're leſſe I think,
He did not ſleep; though he then did wink.
But let me never put the Sail-cloath to
That I may better by the Ruther do:
For how this wrought, I ſay not, this I wot,
It brought forth an effect ſome wished not.
But leave we this, where men do chiefly ſet
Themſelves 'gainſt error, and prophanneſs yet:
Their hearts run right, give everie man his due,
Th'affections godly, ſo the ground be true;
Which doubt I do not meddle to decide:
But leaves to better judgements to be try'd.
For I diſclaime my ſelf a judge to make,
To controvert, or parts herein to take.
But hereto cheifly my endeavours bent
To gain accord, and prejudice prevent.
How'ere I have been deemed heretofore,
A partial cenſure [if yet no more]
If any ſay the *Bonito*, and I
Do now live in the Sea, now in the Sky;
Whom both the Sea diſclaimeth for a fiſh,
And Butchers Shambles for a Yeaſter Diſh:
Whom fowles purſue, when he the ſky doth ſcour,
And falling fiſhes eagerly devour.
I anſwer, I ſtill wish, I may, as beſt
In God, and Conſcience, teſtimony reſt:
If I well do, no matter who hath ey'd it;
If I ill do, no forge, from whom I hide it.
Whiles Conſcience knows, my ſins recorded be
Before a Judge; from whom I cannot flye.
If I the worlds applauſe, and favour gain;
If he accuſe, their praiſes are but vain.
Fame ſometimes may a falſe allarum ſend,
The conſcience never, but of this an end.
Then thus I ſay, Who for Gods honor fight:
Let them go on, yet in the ſpirits might:

But from Gods Church, foul censure keep thee hence;
And every spot of hellish virulence.
Let zeal and knowledge evermore agree,
And ne're let strife, but on just cause be:
Which is the end, wherein Gods people aime:
And to their knowledge will pursue the same:
More striving how to cause, men truth to know:
Then how to give their skill the overthrow:
Wherein, I no mens practice do accuse:
So nor himself, nor others be abuse:
How ever haply, some of pregnant witt,
With some such weening may their fancies fit:
Or else on my dejected state they ment;
To give their ready witt and will the vent.
Let me propound, for resolutions sake;
So will I doe: for no disputes I'le make:
Only I say, If any list be stirring:
He's Master of his Speech (I of my hearing)
If it be true (as sound Divines consent)
Faith most oppos'd, is then most eminent:
And by th'Apostle tearm'd the Evidence:
Of things not now discerned by the sense.
So call'd when weak, as when in strongest plight;
(For its expresst by term indefinite)
To witt to each one, who in truth believe;
An Evidence, sound and demonstrative
Yea, that which doth Gods Childrens hearts uphold
In Crosses, and Temptations manifold:
Yea, in their doubtings and afflictions so,
As they despair not, as the wicked do:
Whereon it follows of necessitie,
It must be active, and inherent be.
And if it be injustice to detract
From what one Brother doth well say or act:
Nay, if too sharp a censure be but laid,
On what's apparently ill done or said;
And thus to judge, he carelesly doth miss,
When yet through ignorance perhaps it is;
Or this sin was deliberatly done,

hence, When rashnesse might his reason overcome;
his on presumption, when as yet he may,
Upon infirmity be drawn away:
That of ill conscience or of hate to me,
When want of heed, or other cause might be.
Yea, if we must still make the best we can,
Of th'words and actions of another man:
So he be upright hearted, and his Word,
Or Act, a good construction may afford)
If these be so, from hence then doth the doubt,
Which I would be resolv'd on issue out.
But e're I speak, let me of one great cryme,
Wherein I have been charged many a time
To wit, with too much bolstering indulgence
Of words, that savour error and offence:
Acquit my self, if words so do it can,
And that clear me, which may another man:
If not, my case shall so much lesser grieve me,
Because I know yet one that will relieve me.
I say, I have been warie as I could,
As for my self, that I no error hold)
To ever since this variance did arise,
The same in others not to Patronize;
For any man, wherein I found him savour,
Of new fond Phrases, did I therein favour,
Could then do no lesse, though I had smarted,
Where I conceive man to be upright hearted]
And while such speeches from their mouth I hear,
Fitly may a good construction bear]
Let them interpret in the better sense:
Which I might do [I trust] without offence;
And help them what I could too to expresse,
Their true intent, [for I could do no lesse]
Let labour others might their meaning see;
Whom I perceive misunderstood to be.
This might be done, yet none such overflow
Charity, as some have tearm'd it tho:
Chiefly, since conscience tells me, I did never,
Let what I judg'd the speaker meant deliver.

Racking no strayned sense from any word,
But what the same might pregnantly afford:
Which practice I should rather deem a mean
Not error to confirm, but to reclaim,
Whiles erring judgements (be so) men reduce,
And words ill plac't from error and abuse:
Unto the *Touch*-stone that it may agree
With God and good men in the veritie;
Which to my simple skill, *I* still shall pray,
I may endeavour to my dying day:
Yet God forbid, thou Lord of Heaven should,
That *I* the least incouragement should yeild
To any one, to hold what is not sound,
And in Gods word hath not a setled ground:
How far that's from my will, O Lord, thou knows,
Though *I* therefore all earthlie hopes should loss.
Let ne're such venime in my secrets lodge,
Wherein let Christians charitably judge.
Nor would *I* willing ought a trifle call,
Which may to Truth be prejudicial.
In least, least measure, for I this can finde,
That *Moses* might not leave a hoove behind,
And if I hercin any hinderance be,
Tis, (Lord, thou knowest) that I do not see:
For well I wot, Gods truth is all so dear,
That one smal titles loss he cannot bear:
In all this speech, I do not undertake,
All that are taxt with error, clear to make.
Nor free the best, that they do never misse,
(For who in earth so sound of judgement is)
But things amisse, and presently retracted,
And not with willfull obstinacie backed.
There I must judge men teachable to be,
And dar nor brand them with inconstancie:
Nor yet all such erronious judgements call,
Lest my reproof too large a compasse fall.
Nor that the man (time past) misled of late,
Reforming judgement doth equivocat.
Unless I know him commonly to use,

Thus his own tongue, and others cares t'abuse:
But I deny not, I have found some wrong,
Wherein if I accorded to their song;
Or to my skill have such a different lay,
I leave it unto other men to say.
Or did I ought unblamed pretermit,
T'was that whereof I either doubted yet:
Or fit occasions served not thereto,
Which in reproofe must be observ'd you know.
Yea, many lessons thereto needful are:
Ease to misse, unless one be aware,
Which might be cause (sometimes perhaps) wherefore
I kept me silent, and reproof forbore.
Yet ne're so (to my knowledge) as for slay,
I gave to error any willing way.
For therein, first, Gods word must be the ground,
Next we thereto, by calling should be bound:
Then see if others might not better do it,
Also, whose ears thou makest witness to it.
Lest to the mans lesse credit with his friends,
Or more discredit with his foes it tends.
Though in some cases, we, (I grant it true)
Pauls rule against Saint *Peter* must put sue.
Now furnisht as is said, set in Gods place,
Then must one next put on th'offenders case;
That as his sin he may not spare to blame,
For love to him, and zeal to Gods great Name.
Yet must he with such self passion presse,
As not to seem too much compassionlesse.
The heart then setled right for zeal and love,
Calling from God assistance from above:
Before one speak, in speaking for his grace,
And for a blessing, for the after-space.
Go on a Gods Name in Gods ordinance,
And hope hee'l thereto give his furtherance.
Now I'le not say, that thus my self still do,
But where I misse, I am blame-worthie too;
Nor hold I me excus'd to stand alooſe,
Though all these be not, and forbear reproof:

To every partie as occasion serves,
And the condition of his case deserves.
For he who doth not, [yet would variance end]
'Gainst everie let in either parties bend:
Wrongs both himself, and others, and sure he,
Who sorts with all, shall not my dayes-man be.
True charitie will never presuppose,
Men use sharp language only to their foes:
Shall I in fight, where one my blow diverts,
Conclude, he needs must with my foes take parts.
As though, where brethren jar, brother with brother
Curbing the one, I needs must spare the other:
Who sees in me, or deems [say so] some faults,
And deals not plainly with my Soul, but halts.
The which reproof may be in Charitie,
According as our Saviours speeches be;
Its no friends part to cease, or speak or do
To either part, as one finds reason too.
Unless perhaps, some partie think him free,
From all reproofs, such one shall go for me:
If in the matter he deserve no blame,
Nor in his ends, nor carriage of the same.
I'le not excuse my self, for my part neither,
But I may joyn in missing too, with either.
For should [as God forbid] ones spiritual eye,
Not keep its proper site, but stand away:
Then though the same be ne're so clear and bright,
That man [the whiles] shall never see aright:
Whom with the *Eunuch*, one might thus demand
What thou condemnest, dost thou understand?
Saint *Peter* saith, some men there be, who do
Rashly condemn the thing they do not know:
The cause is where a beam doth blind the eye,
Through a false glasse, those other do espye.
The Crab perswads fin fish, they wrongly swime,
Because they go not backward way with him:
Lord still preserve me, that I never may,
Of good things which I know, not evil say.
I trust, I shall under thy guidance go,

My eyes and heart may be, not tainted so:
I grant that passion doth sometimes prevail,
To cause me greatly in my carriage fail;
Yet doth my conscience testimonie give me,
My zeal did ne're [unlesse my heart deceive me]
In those Garboyes on th'other object but,
But on the door of reconcilement shut:
For as I saw strife to a period tend,
Accordingly my passion drew to end.

Now let me go on forward with my task,
And resolution to my question ask:
Whether the whiles Gods Children doth despair,
Their faith than lying on the lowest stair,
Resisting unbelief? though in their will,
So as it can the Soul not wholly spill;
Or keeping sin at least un-interessed,
That so the whole is no thereof possessed?
And so as it was at first, stark dead in sin,
Before God did his work of grace begin.
So some small head, and real difference yeilding,
Between those hearts that have, & want that shielding
Whereby men do not in that wearie Day,
Back slide for ever, and fall quite away.
Whether this Faith in case, as now you hear,
May yea, or no, name of assurance bear:
And whether this may not in right good sense,
Comparative be spoke, without offence.
If thou the same from some Divine should hear,
Who well reputed for his soundnesse were?
[How these are thought on? who so tearmed is?
The question wholly I will pretermit]
Nor ask I this, cause some gain-say the same,
For that I them thus coverly would blame.
Nor to give way for weaklings more to languish,
Who are already in distresse and anguish:
The whiles they want sense of assurance then,
T'exclude themselves from all believing men.
But say their weakness must be well regarded:
And such tearms us'd, as Satans blows, be warded:

As *Paul* the *Corinthes* warns 'gainſt his devices,
Not ignorant of his ſlie interpriſes,
Wherein a faithful Teacher ever treads,
That tryed way, which Chriſtian wiſdom leads.
But woe is me, what might I frame to ſay,
Is there no means to lavish ſtrife away?
I ask but this ſad queſtion, that do I,
Mens hearts (ay me) ſomewhat to qualifie?
As I could do to diverſe others moe:
Of ſuch like ſort, if it were needful ſo:
Not to croſſe any, for it is now no ſeaſon,
Nor fit man, to *pro* and *contra* reaſon.
Since in my Soul, *I* love and reverence bear,
To all the parties meant or mention'd here;
Or if't were any failing be herein:
For by reſpects, *I* hate it as my ſin.
As judging all, even in my very heart,
(Set prejudice aſide) to take one part;
And verily believing to be true,
The Devil himſelf, and all his damned crew,
Shall ne've, (if kindneſs re-united were)
The limbs thereof again in ſunder tear.
But, Lord, it may be, thou who knows th'event,
Will worke by ſome more gracious inſtruments.
So be it then, to t'bonour of thy Name,
By whomſoe're, I'le glory in the ſame.
For this ſhall vex, or little trouble me,
(So ſome effect it) whether *I*, or he;
But that in ſtrife, 'twixt Father and the Mother,
Cherish the one, and *I* offend the other:
Whereof there is no cauſe, for ought *I* know,
Save that ſome good men underſtand it ſo.
Mean while, for *Sion* ſake (as ſaid before)
I'le make requeſt; till *I* can ſpeak no more:
And would rejoyce, could *I* but rubiſh bear,
The walls thereof a little to up-rear,
Although to me, ſo clog'd with ſin and pelf,
It may be ſaid, Phyſician heal thy ſelf:
Yet I'le wiſh well, be it ſo as it may,

By Gods good grace unto my dying-day:
And who can leſſe do that was never ſtil'd,
And hopes he is the Churches lawful child:
Which name, ſuppoſe I ſtill deſerve among,
Such other Children, as to her belong.
Yet, Lord, (I truſt) not banished by thee.
Her rods not Serpents, but chaſtiſements be:
Which (while they) threat, let me at any hands,
Not ſpare, but ſearch well how the matter ſtands,
Within my ſelf, for many ſins I have,
Which I confeſſe: for heavie blows might crave:
Yet God forbid (where conſcience ſets me free)
Her deadly blows I ſhould apply to me.
What hath been ſaid, I know both where and when,
I take not t'out as meant to other men.
Knowing no cauſe in me, nor him that ſpake it,
I ſhould meer baſtard be, or he ſo take it:
But ſay he meant me, as I ſaid before.
Let me not ſpurn, but ſearch my ſelf the more.
Which howſoever meant delivered ſo.
Few elſe ſave enemies do undergo;
Yea, enemies of ſuch tranſcendent pitch,
As never after other are ſo rich:
Which to point out in our new Churches ſtate,
I dar not medle with at any rate.
For ought I in my ſelf can ſee, or may,
Full eaſily ſtink back and fall away:
But what good works thou once in me haſt wrought,
Lord, I have hope ſhall never come to nought:
Not through my ſtrength, but for becauſe that he,
Is ſtill the ſame, that hath redeemed me.
But to conclude, I wiſh the Churches peace,
That all heart-ryſings (not of God) may ceaſe.
That no grudge may be ſmothered in ſuſpence:
But ſet at one, by friendly conference:
That thoſe who Chriſtian liberty doth teach,
Be not accuſ'd: they carnal freedom preach:
That men be warie freedom to apply,
Where is more need to teach the contrary:

That those who seek men to good works to draw,
Be not condemn'd as Preachers of the Law:
No, though they teach it as the Law indeed,
Because most hearers do such teaching need:
That though some tearm them so, none storm nor wonder;
More then if men should call them Sons of Thunder:
The Law and Gospel, rules works be prest,
As shall appear to Christian wisdom best:
That each one therein labour to be plain,
That speeches still in the best sense be tane.
That all the members of one body may,
Hold truth in love, cast prejudice away:
That each 'mongst others may their gifts dispence;
That each with other lovingly converse;
That none from Gods Church excluded be,
But such as is indeed an enemie.
That odd conceits of every idle head,
Be not upon the guiltlesse parties laid:
That all good means be us'd to satisfie
Gods Church, where but the least suspition lye:
Hearers, while Preachers have the word in hand,
Apply themselves rightly to understand:
That Teachers still in every thing they say,
Make it as plain to hearers as they may:
That Brethren may not so each other hate,
But warn, and war'nd be of their wretched state.
In brief that each to other say, and do,
As he desireth to be done unto:
And he that is the very God of peace,
Shall make love grow, and all contentions cease:
If any think too far at once I leap,
Himself is free to do as much as cheap.

By ROGER BRIERLY, sometimes Minister at *Grindleton* Chappel in *Craven*.

THE

THE LORDS REPLY.

IS this thy state, and dost thou now confesse?
That lost thou art, and dead in fulnesse;
Hath Death now ceas'd upon thy buildings great,
Thy righteousnes, and all thy high conceat?
Is sin and death thy portion now? and can
Thou not lay the blame on any other man?
And is that witnes now within thy mind,
That die thou must, unlesse thou mercy finde?
And art thou now that sinful man alone,
To free and save thee, is there now not one?
And art thow now like to the Prodigal,
That goodnesse in thee, there is none at all?
And art thou now that Publican so poor,
That thou hast nothing laid up in that store,
To boast and brag as did that Pharisee,
But lyes along in doleful miserie?
And is thy heart within the inward ground,
Truly in want, and in deep sorrow found?
And doth thy cries therefrom to me arise?
Am I that only one, whereto thine eyes,
Are firmly set, so that from me alone,
Thou looks for life, or else thou looks for none?
And wilt thou here thy self sit all alone,
To wash my feet with tears, with sigh and groan?
Hath all things else deayed thy woful crie,
And is there none that doth thy tears espy?
Is all things in thee now come to an end?
That thou to me this woeful cry doth send?

THE SOULS ANSWER.

YEa, Lord thy Word, by which thou named art,
Hath found me out, and made my soul to smart;
So mighty is thy Word, and prevalent;
Who can withstand, it makes my heart to rent.

For under it I judged stand: therefore
To thee I'le cry, for I am low and poor.
And I have none, but thee alone: and I
To thee will cry: to heal my maladie.
Here will I stay: thy word hath slain my heart,
And here I'le lye, until thou heal my smart:
Thy only hand, O Lord, that hath me slain:
Can raise me up, and heal my wound again.
My breach is great, my load I cannot bear;
My sins are great: my sorrow is my chear,
In sad laments, My cry is still to thee,
That thou would mercy shew, and pity me:
Thy mercy Lord, which in thy bosom lyes:
To that I cry, to heal my maladies.

THE LORDS REPLY.

IS this thy voyce, and are thy cryes so strong,
And wilt thou lye before me all along?
As though with violence in sunder thou,
Would break the heavens, that mercy to thee now
May speak to thee: and from thine eyes dispell
That mistie cloud, which is thy present hell.
Is this the thing, that thou would's have tell me,
And hide it not, for I assure it thee?
If sin be sin, and thou a sinner be:
And so remains, condemned for to dye.
And is there none of all thy friends at all,
That can relieve, or ransom thee from thrall?
I tell thee true, as sure as I do live,
Thou shalt not dye, for for thee I will give
My only son, and he shall pay the prize
Of all thy debt: I swear it to thee thrice:
For rather then, that thou in this thy state
Should dye, and from my love so md separate:
I will perform that which before all time.
Was with me then, and in my love did shine,
My word is past, to thee it shall appear.

Which

Which shall thy nature once again upreare
By assuming it to my self wherein:
I will a living life to thee begin:
For I to death, in that same nature, thine
Will subject lye, that then the God-head mine:
May there appear to be that mighty one,
The which shall trush, like to a mighty stone,
Thine Enemies, and captive lead them all:
And thee redeem out of thy sinful fall.
For I will that decayed nature thine
Assume unto my word: the God-head mine:
Wherein, I must perform my Fathers will:
And undergoe his mighty wrath untill
It satisfied be for every one;
And thus thy debt, I will discharge alone;
And when thy sin, and death and hell and grave:
Hath got on me, whatever they could crave:
Then I'le triumph, and captive lead them all;
And free thy Nature from thy former fall,
And in the same, I will triumphant ride
Unto my Father, there I will abide
At his right hand: there I will reign so long,
Till sin and death, and all that darknesse strong,
Stand subdued, among my people all;
And then the Kingdom to my Fathers shall
Be resigned: that so for evermore,
He may be all in all, as heretofore.

THE SOULS ANSWER.

NOw Lord, what lets, that this thy love to me,
Doth not yet shine unto my heart so free?
To make me know, and fully understand
My happiness, which yet is in thy hand:
Wilt thou not now, at this same present time
Declare thy Kingdom to this sense of mine:
I fain would know, how thou thy love to me
Would so confirm, that I may cleave to thee?

THE LORDS REPLY.

O Stay a while, that way I'le from thee go;
And thou after thy flesh and sense also
Shall not me know: for I will far ascend
Above those thoughts: yet I an ear will lend
Unto thy cry, yet is it fit for thee;
Thou still attend, in thy humility:
The time and season that the Father hath
Kept to himself, (for so the Scripture saith)
I tell thee true, this way thou looks for me;
I will not come, but that way will leave thee.
Which when I go, it shall thy sense so try;
That down shall fall, that which thou lifted hy.
And this is fit, it should be done to thee,
Or else the Comforter thou shalt not see.
Let not thy heart, at this be so agast;
As though it should for ever with thee last:
I'le come again, according to that life
Of holy Ghost, so that no evil strife
Shall shut thee out, from my dear love wherein,
I will a living life to thee begin.
Then let not sorrow fill thy heart so fore,
As though that thou should meet with me no more.
Wait but a while in that *Jerusalem*,
And thou shall see again that blessed *Stem*:
(*Jerusalem*) thy heart, that now lyes desolate,
Which of my presence makes so high a rate;
As by the flesh, a Tabernacle there
Might builded be, to keep thee out of fear.
It matters not, though from thy sense I go:
I will not leave thee now, and alwayes so.
For when thou think's, that I am gone for ay,
Wait thou that while; for then 's the time I say:
That I'le appear: my Spirit shall descend
Into thy heart: and thee it shall defend
From all thy foes, which do encamp thy fout:

And

And bring thee where, thou shalt without controule
Received be, into thy lasting peace,
Which shall abide, and in thee never cease.
For then I will give thee my spirit which shall
Seal thee to me in that true love withall:
My tokens true (which shall not thee beguile)
Shall be within thy heart and mind, and I le,
So charactere my love therein, that none
Of all thy foes shall hurt thee, for that stone:
That I have cut out of my mountain great,
Shall fill thy heart, and unto dust shall beat
Thine enemies all: and in thy heart I'le write
Again my Law; that first I did indite:
And therein shall my spirit freely move;
Which shall be witness of my dearest love.
And in thy heart there shall my temple be,
There will I dwell, so I assure it thee:
And thou in me shalt be thy resting place
From all thy sins, in this my day of grace;
And live in me, by my own life alone:
And thou in me, and I in thee be one.
This is my word, from me to thee its gone:
And shall prevail, as that chief corner stone
That shall be lay'd within thy heart so low,
That death and hell shall never overthrow.

THE SOULS ANSWER.

NOw Lord, what have I more to thee to say?
This breaks my heart, I can it not deny.
That golden chain, that's ty'd about my neck;
That word of thine, that gave my foes the check:
Hath wounded me, and win my heart that so,
From thee, and from thy Word I cannot goe:
Here will I dwell, my heritage doth stand,
On thee alone, and builded by thy hand.
And I will feed by that same water-side
That floweth from thee, and I will abide

Within thy house, thy praises forth to tell:
(Thy house my heart) there will I with thee dwell:
For there I shall behold thy wonders all,
Thy lovely works, freeing my soul from thral:
That piercing word, that made my heart to bow,
And all my Forces for to overthrow:
That pure truth that made me naked lye,
And bair'd my heart, before thy seeing eye:
As in that day, in *Edens* garden I
Did eat and drink of the forbidden Tree:
That living Word, wherein thy footsteps shine
In love to me, in purest streams divine
Of thy true light: that now my heart so free
Of thee shall boast, of that same libertie:
Where I shall stand in that same truest vine,
And root of life: whereout in me may shine
Thine own life streams, for ever to declare
Thy loving wonders, in me great and rare.
And that I may, Lord, grant me still mine aid:
Thy Spirits life, as unto me thou said:
Whereby thou mayest within my heart indite
Thy living Word; That Lord, I pray thee write
In Table of this meek'ned heart of mine:
That there thy Image once again may shine
In living power, and lively streams again.
From thence may run in such a heavenly strain,
As I may live, and in such union dwell
With love divine, as may again (I'le tell)
Reduce my soul from all duallitie.
And set me fast in perfect unity:
From whence, as from a perfect fountain fair
May spring in me these lively graces rare.
Whereby, I may in those same lively streams
Preserved be, and by those heavenly beams.
I so may flourish in that living way
Of life: So that with *Paul*, I then may say,
It is not I, but that sweet loving store
Of thy own grace: prais'd be thy Name therefore.

THE

HAth now my word prevaild with thee so far,
That from my self one jot thou wilt not dar
To turn aside, nay art thou in such love
With me, that like the bravest turtle dove
Thou wilt love still; though absent from thee I
May seem to go, and thou in darkness ly?
And doth thy cries from hence to me arise?
From this same love, is there none other prize
That can prevail, but here thou wilt abide,
And sit alone, by this same wates side?
And hast thou now none other fountain sweet,
And canst thou now none other lovers greet?
If love be love, and thou a lover be,
And so thou lives, and from me will not flee:
I tell thee true, my love I'le to thee give,
And will thee aid, for with me thou shalt live:
But one thing I will let thee understand,
How I my love, my truth, my mercy, and
My graces all shall in thee be declar'd,
The way wherein, I have my self prepar'd:
For that some way I will thy senses cross,
Thy fleshly understandings I will toss:
For that same way which in thy wisdom hy,
Hath learned out my mercy for to spy:
Nay though it be in highest gifts of grace:
If by thy flesh thou there my paths would trace
Thou'l be deceiv'd, my graces in thy mind,
And all my gifts in their own proper kinde.
Shall then shine forth, when thou in weakness stands,
And bears thy death, under my great commands,
Behold the way that I before thee went,
It was the cross, that way I ever ment
Thee for to trace my steps, and there sojourn
In lowest death, where flesh may alwayes mourn,
And down may come that high conceited thought,
That to thy soul, thy ruine ever brought:
And there remain in that same grave with me,

When

Where flesh may lye, but thou that time shalt be
Rais'd up again, so shall my life appear
Victor to be, which then will shine so clear
Within thy heart, which strongly shall confirme
My love to thee, which is without all tearm:
In this thy death mine aid thou still shalt finde,
To bring thee through (according to my mind)
Thy troubles all, which unto thee appears,
In thy own sense, which workes thee all thy fears:
Come therefore sweetly, lye thee down with me,
Under my crosse, that fearful mighty tree;
Fear not my cup, for I have drunk before
A health to thee, to cure thy wound and sore.
This is that way by which I will destroy
The strongest lust, which doth thy soul annoy;
For life divine is to thy flesh the crosse
To kill thy lust, and on the same to tosse:
And if thou drink and taste not heartily
Of this my cup, thou hast no part with me:
For more thou comes to taste of this crosse,
And deeper that thou drinks of all thy losse;
So much the more my life shall thee defend,
And thou with me shall to that pitch ascend
Of freedom, so that all thine enemies now,
Shall be subdued, I do to thee avow:
And then my love most noble and divine,
In midst of darkness, in thy heart shall shine,
Which will cause thee to sing, and leap, and dance,
And me alone, in all thy thoughts advance:
Who in this mount my glory so doth shine,
To free thy heart from misty clouds of thine,
In that clear light of spirits life which shall
Dispell those clouds, in sunder rent them all;
And out of death bring forth that life I say,
Which will lead captive that wherein thou lay.
Therefore lye down, and drink hereof a maine;
This is that way the which will bring thee gaine,
For in thy death thy life thereout shall spring,
And that's the way whereout I will thee bring,

Into

Into that land of peace and rest wherein
Thou shalt be fed with all contents, and in
That Paradice, I will so with thee dwell:
That unto thee I will my wonders tell.
My Word, my Name, and that ingraved form
Of my own life, so that to thee no storm.
Shall once arise, my love to overthrow,
Or for to draw thy mind from me to bow;
For why thy help I have in Me so laid,
And in my Son, as heretofore I said:
Which shall remain as that chief corner-stone,
That shall abide, when flesh is dead and gone.
At this the powers of Death and Darkness all,
Thy guilty heart, that thou got in thy fall:
That wisdom thine, that lifted thee on high,
In this my day they shall all vanquisht lye;
And I will live triumphantly in thee;
As I am one, so shalt thou be in me.
I was once dead, but now alive I am,
To quicken thee, in me the new Adam.
From whence shall rise a living child in thee,
Which shall attain the full Felicitie:
Nay, I my self in all my graces rare,
Will there appear, and in this union bare
My bosome so, in that anointing free,
The which shall raise thy heart in such degree
Of raptures hy, that now thou shalt despise
Thy fleshly self, with all base vanities.
Nay, hence shall spring that living life again,
And in shall come that truth, that substance main.
Wherein there's life, and thou as one free-born,
Shall be the heir, though bond-men mock and scorn.
For though thy fleshly dead, and in thee there
No hope remains: for none can there appear:
Though glorious shews in strength of nature did
Shew forth their force; yet now they lying hid,
Under that curse, where desolate they stand,
And barren ly in wilderneses land:
Yet hence shall rise that righteous seed, which shall

Bring

Bring forth in thee, (in my free graces all)
My Law, my Truth, and I will it indite
Within thy heart, in love so will I write
It all, in lively living life Divine,
And freedom true, which shall in thee so shine:
As that it shall instal thee once again,
In Son-ship true, so that from thence amain,
May flow again, as from a fountain clear,
Such free-born fruit, as may in thee appear
To be the fruit of that same living tree,
That's my free grace, that all the world may see,
That grace is grace, and that by it alone
My people live, and by that Corner-stone:
Th're filled with my righteousnesse so clear,
That sin in them it shall no more appear:
For they in me before my Fathers face
Shall cloathed be, all decked with my grace:
Where shall no spot at all on them be found,
That's cloathed here, and setled on this ground:
And there abids, as he abids in them,
Who is the root, they branches, he the stem.
This is that freedom, whereunto I'le bring
My Sons again, where they shall mount and sing
With *Simeon*, that sweet and pleasant song,
And shout it forth with all my Saints among.

THE SONG OF THE SOULS FREEDOM.

NOw let thy servant, Lord, depart in peace,
For I have seen from thee such great increase
Of grace and truth in that same little seed,
Which thou hast sown for me, when I stood need.
When Sin, & Death, when Hell, & Darknesse great,
When losse, when crosse, about my heart did beat:
When angrie thou as judge to me did shine,
And I stood judg'd within my conscience, mine,
Such witnesse had, that I could plead no more,
My sin did mount to such a mighty score,
When all my friends from me aloof did stand,

When

When lovers all ran far away, yea, and,
When I lay dead, and hopes I then had none
Of life: but laying comfortless alone.
Then thou declar'd to me that time I say,
Thy saving health, wherein, O Lord, for ay,
In peace I'le rest, as unto me thou said,
From all my fears, for thou hast so displaid
Thy freest love, that makes my heart rejoyce
And mount, and sing with *Simeon* that voice:
Now let me, Lord, depart in peace anon,
For I have seen thy great salvation:
Thy words enough, I thereon will depend,
In it there's life, and it will me defend,
And bring me forth into that light wherein,
I shall remain, and with high Cherubin,
Shall shew forth, what with thee I have seen,
In my return, as it hath with me been.
I have none other Song but this to sing,
What thou hast done for me, that I will bring
Before thy Saints; that they also with me,
May sing it forth, in sweetest melodie:
As none else can but them whom thou alone,
Hath so redeem'd by that same corner-stone,
That lyeth lowest in the building so,
That summoned they are for so to do:
Which freedom brings in such great mighty store,
That sing that song they will for evermore.
Then thou my Soul sit here in silent rest,
Under his wings in whom thou thus art blest,
And wander not, nor let thy gadding mind,
Be turn'd about (thy Spirit for to blind)
Into the flesh, as though that heavenly thing,
Thou there would keep, and to thy sense would bring
Thy freedom now, and think thereby to hold,
That in thy self, which no man ever could:
And soar not up into thy thoughts so high:
But ly thee down in true humilitie:
And eat thy portion there with that content,
That faith doth bring, and be thou patient.

A word

A word's enough, he will supply thy want.
There's all in him, how can there then be scant:
Nor turn thou back unto thy pleasures vain,
Nor unto *Mammons* filthy sordid gain;
Such lovers all too base are for thy mind,
Who now stands free in such a heavenly kind
Of noble birth, nay, what shall I say more?
An heir with Christ (as was said heretofore:
Of that same Crown, which links thee into one,
Where freedoms stands, beside which there is none.
And that I may, Lord, take into thy hand
My life: for all at thine own great command:
If thou wilt speak, thy word it will suffice,
Then speak it, Lord, let not my foes arise
Me to prevent, of this thy pearl great.
O then speak, Lord, and so they shall retreat,
And then full safely I shall walk along
With thee: though with my wicked foes among.
I sojourn still untill that precious time,
Of Jubill come, that full deliverance mine;
That Jubill time, O! when shall it appear
To free me from my burdens that are here:
Me thinks I long, my heart it would be gone,
Out of this clay, unto that only One.
But I must stay, and in this house abide,
Till gold from drosse, be true and fully try'd.
And sin, and death hath done their worst, and then
Shall life come in: and that same last, Amen.
Shall then make up both breach, and ruins all:
That hath befall'n, the Saints since *Adams* fall.
The which shall then full gloriously appear
When God in man his Kingdom shall upreare.
When God is all, and man brought home in one,
That's the Kingdom: or else I say there's none.
For Kingdoms else before him they shall fall:
And come to end, though they be ne're so tall:
Then hasten, Lord, this Kingdom that is thine:
That I in thee, may in thy oyntnesse shine
That thou in me, and I in thee still may

Remain

Remain in one eternally, I say.
Where I may caſt before thy face my crown,
Where thou abides in that ſame higheſt throne
Of glory great, where all things end in one,
And thither brought by the chief corner ſtone:
Where Saints and Angels in true unity,
One ſong ſhall ſing in God eternally.
Amen Lord, haſten this thy pointed day,
It's in thy hand, yet ſtill for that I'le pray,
That when thou haſt brought all things into one,
We all thy Saints may live in thee alone:
And thou in us may be our heaven alway,
Which ſhall remain that mighty longeſt day,
That mighty longeſt day, that *Alpha* one,
That laſt *Omega*, who is God alone.
Amen, Amen, O Lord, I do thee pray,
To bring my ſoul to this thy holy day:
For thou art Firſt, and thou will be the laſt,
Of all that is to come or hath been paſt,
That glory, honour, power, and due praiſe,
May be of all return'd to thee always.
The corner ſtone our from the Father came,
Was laid in blood for to declare his name,
His grace, and love, unto fall'n men (alace)
And by an oath, ſo interpoſed was,
To reconcile to God his creature man,
So as no Angel, nor no creature can:
So that his glory did ſurmount the bound,
Of all darkneſs in this wide world round:
Yea it did ſhine through ſin, through death, through hell
And grave, as doth the Scripture fairly tell,
And if his ſplendor ſhine through ſuch darkneſs,
Then doth it ſhine within all men no leſs:
To be the life of them who do receive it,
And judgement unto them who do reject it;
Thus is he ſet, the fall, and riſe again
Of ſome, and all, as will appear full plain;
When he as judge ſuch witneſs will produce,
That who rejects ſhall be without excuſe:

Let

Let all men then, what talent God doth give,
Improve it ſo, as he therein may live.
And give account what gain comes in thereby
Unto his Lord, leſt not ſo doing dye.
Then ſee thy Talent be not laid within
Thy carnal earth, which no good gain can win;
But exchange that which of thee is carnal,
Into a ſtate that is ſpiritual:
So ſhalt thou build upon the corner ſtone
A good increaſe, while carnal earth brings none,
In Jordans water Chriſt baptized were
By John, ſo plung'd over head and ear,
The Holy Ghoſt deſcending on him ſo,
That he our ſorrows bare, and rude our wo;
And was the man, who did repentance bear
For all mens ſins, that he might waſh them clear,
And after that, that he was ſo baptized,
His after life was all then ſacrificed
Up unto death, and in death baptized,
And by the ſpirit, he again was raiſed,
Into the heavenly beeing there to reign
In power great, untill he come again:
In watry tears and firy blood was he,
So plunged in our Saviour for to be;
Thus water, fire, and blood was mingled
For him to drink, in all the tears he ſhed,
Thus water waſht, and burning blood did cleanſe,
In one baptiſm, ſo for to diſpenſe,
Water, and blood, diſtinguish we may ſo
In two, though one, and ſo there be no moe
Baptiſms, but one, which cleanſeth ſin away,
By Jeſus, in his water and blood for ay:
For God in three diſtinguished may be,
And yet but one there is in verity.
Thus we may drink with Chriſt his water ſo,
In watry tears, and unto blood may go
And drink thereof, to take with him a ſup,
Though two, yet is but one devincing cup.

SELF CIVIL WAR.

I Sing not *Priam*, nor the Siege of *Troy*,
Nor *Agamemnon's* War, with *Thessa* Joy,
I sing my self my Civil Wars within
The Victories I hourly loose and win;
The daily battel, the continual strife:
The Wars that end not till, I end my life;
And yet not mine alone, not only mine:
But every on's that's under the honor'd Sign
Of Christs his Standard, shall his Name inroul
With holy vows of body and of soul.
Vouchsafe, O Father, succour from above:
Courage of Soul, comfort of heavenly love:
Triumphant Captain, glorious General,
Furnish me Arms from thine own Arsenal:
O sacred Spirit, my Spirits assistant be,
And in this Conflict, make me conquer me.
Vertue I love, I lean to vice, I blame
This wicked World: yet I embrace the same,
I climb to Heaven, I cleave to the earth both:
I love my self, and yet my self I loath.
Peaceless, I peace pursue in Civil War
With, and against my self, I joyn, I jar.
I burn, *I* freeze, *I* fall down, *I* stand fast,
Well, ill, *I* fare, *I* glorie though disgrac't,
I dye, *I* live, *I* triumph put to flight,
I feed on cares, in tears *I* take delight,
My slave base brave *I* serve, *I* run at large
In libertie; yet ly in Jaylours charge.
I strike, I stroke my self, I kindly ken
Worke mine own woe, rub gall, & rouse my spleen;
Oft in my sleep, to see rare dreams, I dream:
Wakeing mine eye, doth scarce discern a beam,
My mind strange Megrim whirling to and fro,
Now trusts me hither, thither doth me throw:

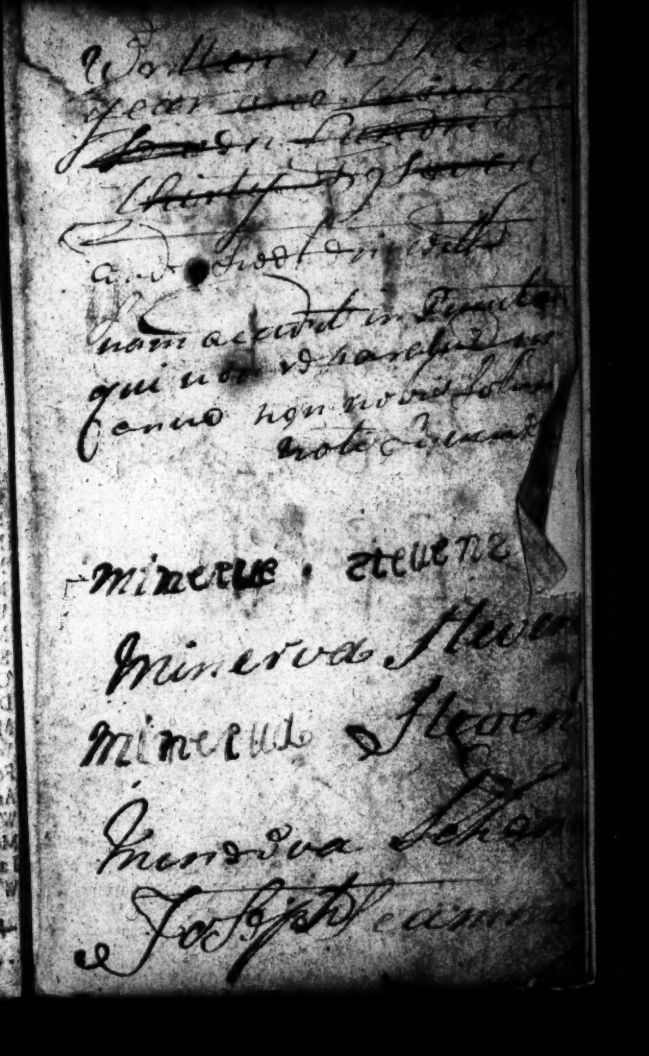
Into

Into diverse fractions, I my self divide:
And all I trie, I fly on every side:
What I but now detest'd, I now disdain;
What late I weigh'd not, now I wish again:
To day, to morrow this, that now shunn:
All nothing crave, I ever, never one:
But Combitant, unreadie for the field:
To tardie take, I (after wounds) my shield:
Still hurled headlong to unlawful things,
Down-dragging vice, me easily downward dings:
But sacred vertue climbs so hard and high,
That hardly can I her steep steps descrie.
Both right and wrong to me indifferent are,
My Lust is law, what I desire I dar:
Be there so foul a fault, so fond a fact,
Which follie asking, furie dare not act:
But artless, heartless in religious cause,
To do her lessons, to defend her Laws.
The all proof Armmour of my God I loose,
Fly from my charge, and yield it to my foes:
Guilty of sin, sins punishment I shun,
But not the guilt, before the offence be done.
For how could shunning of a Sin ensue,
To be the occasion of another new.
Oft and again, at the same stone I trip:
As if by falling, I learned not to slip.
Alive I perish, and my self undo,
Mine eyes self-willing, wise and witting too.
Sick to my self, I run for my relief:
More sicker of my Physick, than my grief:
For whilest I seek my swelting thirst to swage,
Another thirst more ragingly doth rage.
Whiles burnt to death, to coole me I desire,
With flames, my flames: with sulphure quench I fire:
Whil'st that I strive, my swelling waves to stop,
More stormie about they tosse my top.
Thus am I cur'd, this it my common ease,
My med'cine still worse than my worst disease.

My

My sores with sores, my wounds with wound I heal,
Whilst to my self, my self I still conceal.
And, O! what leagues, what truces make I still,
With Sin, with Satan, and my wanton will?
What slight occasions do I take to Sin?
What silly crimes am I entraped in?
What idle cloaks for crimes? what nets to hide,
Notorious sins already long descri'd?
I writ in ice, winds witness, sign'd with showres;
I will redeem my Soul, lis's former hours:
But soon the swing of custome, whirl-wind-like,
Rapting my passions ever fashion sike;
Transports me to the contrarie alone,
Faint guard of goodnesse, armless Champion!
My green-sick tast doth nothing sweeter finde;
Then what is bitter to a gracious minde.
Egypts fat flesh-pots, I am longing for,
The eternal *Manna*, I do here abhor.
Worlds *Monarch*, *Mammon*, Dropsie mystical!
Crown'd round fac't Gods, I joyn Beliall:
Mydar's desire, the misers only trust,
The sacred hunger of *Pactolian* dust,
Gold, gold bewitches me, and frets accurst;
My greedy throat, with more then *Dipsian* thirst.
My mind's a gulf, whose gaping nought can stuff;
My heart a hell, that never hath enough.
The more I have, I crave the lesse content;
In store more poor, in plentie indigent.
For of those Cates, how much soe're I crew,
It doth not stop my mouth, but stretch the same:
Sweet useries insestuous interest:
For Dollors, dolours boordeth in my Chest.
The world's slave consits, and the minds sweet pleasure
Insatiat both, both boundless both past measure.
This *Cleopatra*, that *Sardonaple*;
For huge annoy's brings joy's both short and smal.
O imitatie begets by Sleaven in Earth,
My mind divines my bodie brute by birth;

O! what a monster am I to depaint,
Half friend, half fiend, half savage, half a saint.
Higher than my fier, doth my grosse earth aspire,
My raging flesh, my restlesse force doth tyre.
And drunk with weedly lusts, deep sunk in sleep,
My sp'rit the spye, that warie watch doth keep,
Betrayes at last, woe, that I trust it so,
My Souls dear kingdom to her deadlie foe;
Through cares Caribdis, and through gulfs of grief,
Star-la-board run, I sailing all my life
In merrie, sorrie seas, with wind at will,
My Ship, my flesh, my sense my Pilots still;
As in a most seditious common-well:
Within my breast I feel my lust rebell,
Against their Prince my furious people use,
Their awlesse Prince dare his own Law despite.
Mine Er's an out-law, and my struggling Twins,
Jacob and *Esau* never can be friends.
Such deadlie feed, such discord, such despight,
Ever 'twixt bretheen such continual fight,
What done in me, another doth, not I,
Yet both, alace, my guest and enemie.
My mind unkind, sub-ordin'd by my foe,
Indeed within me, but not with me tho;
Near, yet far off, in flesh'ly count be fyl'd,
And with the worlds contagious filth defil'd.
I am too narrow for my own desires;
My self desires me, what my flesh requires.
Fearful I hope, careful secure, I languish,
Hungrie too full, drye drunken, sugred anguish,
Wearie of life, merrie of death, I suck
Wine from my Panice, honie from the took;
Dilated'd orders, monteful tourniment,
Dark-day, Dawnsf-day, dull, doubles, diligent,
Infamous fame, known error, skilless skill,
Mad [illegible] unwilling will,
A healthie plague, [illegible] poor treasure,
A pleasant [illegible] a tormenting pleasure.

An odious love, an ugly dentie base?
Reproachful honour, a disgraceful grace.
On thorns my Grapes, on garlick grows my Rose.
On crums my suits, from flint my fountain flows.
In shawres of tears mine hours of fears I mourne,
My looks to brooks, my beams to streams I turn;
Yet in this torrent of my torments rife,
I suck annoyes and drink the joyes of life;
A fruitless tree, a drie deflowered flower,
A feeble force, a conquered conqueroure
A sickly health, dead life, a restless rest,
These are the comforts of my soul distrest,
O how I like, dislike, desire, disdain,
Repell, repeal, lo be, and delight again!
O what, whome, wither, neither flesh nor fish,
How wearie of my life! again I wish,
I will, I nill, I nill, I will my mind,
Perswading this, my mood to that's inclin'd:
My loose affections, *Proteus* like appears
In everie form at once, it frowns and fleers:
Mine ill good-will is vaine and variable,
My *Hydras* flesh buds heads innumerable:
My mind's a grief, a Labyrinth my reason;
Mine eye false spy, the door to fancies treason:
My rebell sense, self soothing still affects
What it would fly, what it would ply neglects:
My flothing hope with passions storms is tost,
Even now to heaven, ev'n then to hell almost,
Concording discord doth my life sustain,
Discording concord kills me soon again:
My self at once I both displease and please,
Without my self, my self I faine would ease;
For my too much of me, me much annoy'd,
And my self plentie my poor self destroyes,
Who seek's me in me, in me shall not finde
Me as my self, Hermaphrodite in mind.
I am at once Male, Female, Neuter yet,
What ere I am, I cannot minde I weet.

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